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the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation, 2000). The prevalence of mental health problems in the UK is estimated to be 10% (Mental Health Foundation, 2000).

There is a growing awareness of the need to address the needs of people with mental health problems. The UK government has set out a strategy for mental health care (Department of Health, 1999). This strategy aims to improve the lives of people with mental health problems by providing them with the best possible care and support. The strategy also aims to reduce the stigma and discrimination that people with mental health problems often experience. The strategy is based on the following principles: (1) people with mental health problems should be treated as individuals; (2) people with mental health problems should be given the opportunity to participate in decisions about their care; (3) people with mental health problems should be given the opportunity to live in the community; and (4) people with mental health problems should be given the opportunity to work and study.

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LIPPINCOTT'S
THRIFT TEXT SERIES

EDITED BY
ARTHUR H. CHAMBERLAIN

CHAIRMAN COMMITTEE ON THRIFT EDUCATION
OF THE NATIONAL EDUCATION ASSOCIATION

HISTORY OF THE THRIFT
MOVEMENT IN AMERICA

BY
S. W. STRAUS
PRESIDENT AMERICAN SOCIETY FOR THRIFT



THE TIME TO LEARN

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TO
MY FATHER AND MOTHER

WHO, BY PRECEPT AND EXAMPLE, GAVE ME, IN MY
EARLY LIFE, A DEEP APPRECIATION OF THRIFT AS A
GUIDING INFLUENCE IN CHARACTER BUILDING AND
THE FIRST REQUISITE OF ALL SUCCESS; AND, IN
LATER YEARS, INSPIRED WITHIN ME THE HOPE THAT
I MIGHT BE INSTRUMENTAL IN IMPARTING THESE
TEACHINGS TO THE PEOPLE OF AMERICA, THIS
VOLUME IS AFFECTIONATELY DEDICATED BY

THE AUTHOR



EDITOR'S INTRODUCTION

UNTIL quite recently the term "Thrift" conveyed meagre conceptions to the average mind. There have been, it is true, individuals now and then who, because of so-called peculiar characteristics, or possessing dispositional make-up, unusual or rare, have practiced thrift. These, for the most part, however, have been looked upon as mercenary or miserly. To be thrifty was, in popular thinking, to drive a sharp bargain—to demand heavy usury. Thus, the thrifty were characterized as narrow-minded, self-centered, not always the most satisfactory community members. Society frowned upon them, and, while tolerated, they were taken into fellowship reluctantly, or not at all.

Until recently, too, thrift was understood in its narrowest sense only—that of money saving. Anyone frugal in money matters was characterized as thrifty, as opposed to the wasteful or extravagant. Hence, to be thrifty implied living on the least possible, with the corresponding larger saving and investment. A close buyer, one who could drive a sharp bargain, who had foresight to invest to advantage, who managed to sell on a big margin, who spent little and saved much—such was the thrifty person.

In our own country, rich in opportunities, with unlimited possibilities in her natural resources and

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1

CONTENTS

CHAPTER	PAGE
EDITOR'S INTRODUCTION	7
PART I	
I CHARACTERIZATION OF THRIFT	17
II EARLY THRIFT ACTIVITIES	24
III AMERICA'S RECORD OF THRIFTLESSNESS	37
IV WASTE: ITS DETERIORATING EFFECTS ON THE INDIVIDUAL	50
V THE ACTIVITIES INSPIRED BY THRIFTY PARENTS	57
VI THE ORGANIZATION OF THE AMERICAN SOCIETY FOR THRIFT	64
VII WHAT THRIFT ACCOMPLISHED IN EUROPE	74
VIII THE ADVANTAGES OF THRIFT TO THE INDIVIDUAL AND TO THE NATION	97
IX THE INTERNATIONAL CONGRESS FOR THRIFT	103
X NATIONAL COMMITTEE ON THRIFT EDUCATION IS FORMED	119
XI INDIVIDUAL PREPAREDNESS	129
XII THE GREATER THRIFT	141
XIII RESOLUTIONS RECOMMENDING THE TEACHINGS OF THRIFT IN THE PUBLIC SCHOOLS OF AMERICA	157
XIV THRIFT'S PLACE IN A NATION AT WAR	169
XV THE PATRIOTISM OF WAR SAVINGS	186
XVI THE PATRIOTISM OF PEACE SAVINGS	193
PART II	
LITTLE TALKS ON THRIFT	201
MONEY-MAKING AND MONEY-SAVING	201
TO-DAY AND TO-MORROW	203
SAVING THE PENNIES	205

	PAGE
JAMES J. HILL'S THRIFT	206
CHARLES PRATT	208
THE THRIFT OF YEARS	210
HOW THRIFT SHAPES THE CHARACTER	212
THE NEED OF PERSONAL ACCOUNT KEEPING	214
THE VALUE OF HABIT	216
WASTE IN THE KITCHEN	218
WASTE IN GARBAGE	219
PERSONAL STANDARDS OF THRIFT	221
LORD SHAUGHNESSY'S THRIFT	224
WASTE BY RATS	225
SUCCESS THROUGH THRIFT	227
THEODORE ROOSEVELT'S THRIFT	229
WHERE THRIFT PAYS	231
SYSTEMATIC THRIFT	232
SELF-MASTERY	234
OPPORTUNITY	236
SUCCESS THROUGH THRIFT	238
"THE LAND OF EVERY OPPORTUNITY"	239
TOO MUCH FOR A WHISTLE	241
HOME-OWNING AND THRIFT	243
TURNING LOSS INTO GAIN	245
FROM HUMBLE BEGINNINGS	246
THRIFTLESSNESS AMONG THE POOR	248
METHODS OF ENCOURAGING THRIFT	249
SYSTEMATIC SAVINGS	250
THRIFT AND THE WILL	251
INDEX	255

ILLUSTRATIONS

	PAGE
THE TIME TO LEARN	<i>Frontispiece</i>
THE TORCH-BEARER	58
THE PARTING OF THE WAYS	130
THE MODERN ST. GEORGE	170
UNCONQUERABLE	212

HISTORY OF THE THRIFT MOVEMENT IN AMERICA

PART I

CHAPTER I

CHARACTERIZATION OF THRIFT

ONE of the chief causes of thriftlessness in America has been a general misunderstanding of the meaning of thrift. Until quite recently, the popular definition of the word has been something suggestive of selfishness in petty affairs, and greed in large ones. Penny-counting, cheese-paring, money-hoarding practices were looked upon by the public as the ideals sought by those who tried to encourage thrift. The man who practiced this virtue, it was felt, was he who hoarded his earnings to such an extent that he thrust aside every other consideration in order to keep from spending his pennies, his dimes, and his dollars. The thrifty man was regarded as one who spent money most grudgingly, who drove sharp, unfair bargains, who gave no encouragement or support to the finer interests of life, such as the development of education, the arts, the sciences and charities—a man whose interests lay only in himself in all things.

With such a misconception, the thrifty man was regarded as a dead weight on progressive civiliza-

tion. There was at the same time a popular feeling that it was praiseworthy to be a free spender. Thriftlessness seemed to suggest a certain generosity of impulse, of unselfishness and broadness of view. The spendthrift was called a "good fellow," meaning thereby that he was good to others, that he gave small heed to his own interests, and willingly laid his possessions on the altar of friendship. It was regarded as a mark of distinction on his part that he was willing to forego his own interests, advancement, and prosperity, rather than be guilty of the charge of closefistedness. It was accepted as laudatory that, unmindful of his own interests, he was willing to proceed along the path which led to inevitable personal failure, rather than bear the stigma of stinginess.

It was likewise accepted by many as an economic axiom that the free spending of money, regardless of the purpose, needs, or occasion of the spending, was a good thing for the business interests of the country. The indulgence in extravagance by the wealthy was looked on with favor because it was said such practice "keeps money in circulation, furnishes employment for those who otherwise would be idle, and lends encouragement to lines of business that thrive on the reckless expenditures of the improvident."

There was no line drawn between constructive and destructive thrift. In fact, to the unthinking, all thrift was either obstructive or destructive, and hence thriftlessness was in a great measure constructive and praiseworthy.

The fact that thrift means merely the elimination of waste was not appreciated, nor was it understood that the sound and sturdy business structure of the nation could be made secure only when the masses of the people were steadily accumulating savings, elevating their standards of living, making provisions for the education of their children, and, in general, pursuing habits of wholesome thrift.

His general misconception of the meaning of thrift was largely responsible for the wastefulness of the American people during the period of 50 years or more prior to the outbreak of the European War.

When the Committee on Thrift Education of the National Education Association asked for the preparation of a history of the thrift movement in America, it was felt that such a book could be made to serve a worthy purpose only in so far as it might help in removing the popular prejudices that existed against thrift, and in setting forth such facts as might assist in bringing about a more widespread appreciation of the moral and mental, as well as the economic values to be gained from adherence to the practices of this virtue. All that has been recorded, therefore, in the preparation of this volume has been written with the view of defining thrift as one of the great constructive forces necessary to human advancement. No attempt has been made to gather a complete record of the various events associated with thrift work that have transpired in America. Such a volume, while it might prove of interest to the student of economics, would be less productive

of good results than one which attempted to record those facts only that contributed to, or were a part of, the general arguments in behalf of thrift.

Thrift is a state of mind; therefore its practices can best be developed through the regular processes of education. Its values can be taught. Its advantages can be set forth so that they will be clearly understood. The impulses and determination to gain the benefits that are the inevitable results of sensible frugality can be inspired in the hearts of those where such desires are lacking. Especially with the child can systematic, intelligent habits of thrift be developed by education. And because so much good can thus be accomplished, both for the present and future generations, through the education in thrift of the children of America, the schoolroom becomes the logical place where efforts in this great work should be concentrated.

If the children of the United States to-day can be given a deep and intelligent understanding of thrift, so that they will practice it wisely and willingly, and later begin the practical experiences of life with these habits well fixed, we may rest assured that our nation will contribute the utmost support in civilization's eternal struggle for advancement.

It is for this reason that so much importance is attached to the various events that have led to the introduction of thrift teachings in the schools—a work which has now begun under definite and favorable auspices, and which will continue to broaden and grow with the advancement of time.

The war did more to teach thrift to mankind than any event in history. The victory which we won was not alone one of right and justice; it also was a victory of thrift. And the peace that has come to the world, glorious alike in its realities and in its possibilities of human betterment, must be the peace of thrift. In the midst of all the turmoil and stress of the war, we were driven by the whip of necessity to practice thrift. Now that the days of sacrifice, suffering, and bloodshed are over, it is our duty to analyze the events that have transpired, and to apply the war-time lessons to the pursuits of peace.

Such an application can be made most thoroughly and most lastingly through educational channels. The study of thrift in our schools, therefore, in these great post-war days, so fraught with possibilities, becomes a matter of transcendent importance.

The war cost humanity a staggering sum. We, the living, would be faithless in our duties to the legions of the dead were we to allow these lessons of the war to go by unimproved. A priceless heritage has come to us from the millions of those who died for the Allied cause, and it must be forever as sacred and precious to us as it was to them. The war was fought not alone for the generations that now live, but for all posterity. If thrift was one of the great lessons of the war, and if these lessons can best be passed on, through the medium of the school-room, to those who shall live after us, then it is our duty, sacred and imperative, to take up, with thoroughness and vigor, this work of thrift by education.

We must remember that there is a difference between the thrift of war and the thrift of peace. During the conflict every consideration was made subservient to the one purpose of winning the war. That worthy determination came ahead of everything else. Every interest of the individual was gladly laid on the altar of patriotism. Our personal sacrifices were made in the same spirit that prompted our soldiers to march forth to certain death. Every consideration of individual achievement and personal advantage was brushed aside for the common good of the nation.

And it was this spirit that won the war. It was the will to victory that yielded triumph. Our engineers adopted a slogan which well illustrates, I think, the characteristic American stamina exemplified in the war. It was: "It can't be done—here it is." In other words, it was because America determined to accomplish the impossible—and did it—that defeat came to our enemies so soon after this great Republic took its place side by side with the Allies.

In the thrift of peace there must still be exhibited the same indomitable will. But this must be a power exerted, not to the exclusion of all individual accomplishments and advantages, but to the end of developing the highest possible degree of personal efficiency, usefulness, and value. In times of war the interests of the individual are lost in the mass formation of solid, national, economic effort. But in peace the welfare of the nation rests upon the accomplishments of its citizens in their individual pursuits. The index

of national strength is the average economic position of the nation's citizens, and the condition of the individual unit depends primarily and very largely on the extent to which he practices thrift.

By this is meant the broad, constructive thrift of physical, mental, and moral betterment, as well as material upbuilding. It is the thrift that means neither waste of hours in idleness nor unwholesome methods of living. It is the thrift which precludes squandered health, time, and energy, as well as wasted money. It is the thrift of prudent spending as well as of wise saving. It is the thrift that recognizes that the finer things of life must be encouraged. The skilled workman, the artist, the musician, the landscape gardener, the designer of beautiful furniture, the members of the professions—all those, in fact, who, through the devotion of their abilities, contribute to the real betterment of mankind, must be given support through our judicious expenditures.

This is the greater thrift, the thrift of peace. It is the thrift that America *must* learn, and *will* learn, now that we have come to see things rightly. It is the force that will become the strongest element contributing to our national development and the realization of our ideals of Democracy, because we have come to understand that thrift is not avarice or selfishness, but that it is an uplifting force directed against all deteriorating processes that interfere with rightful human happiness, the highest degree of personal efficiency, and the greatest capabilities for good for the individual and for society.

CHAPTER II

EARLY THRIFT ACTIVITIES

As far back as Biblical days the importance of thrift was recognized. The Bible contains many statements laudatory of this virtue, and similar references appear in much of the literature that has been written since that time. In Shakespeare's writings we find occasional references to thrift, while Daniel Defoe gave public advocacy of numerous plans for alleviating poverty. He was among the pioneers in outlining a pension plan for working people, and it was he who, more than 200 years ago, drafted plans for a "Mutual Marine Insurance Society." These ideas were exploited in his "Essays on Projects," published in 1687, and in another publication by him, entitled, "Giving Alms No Charity, and Employing the Poor a Grievance to the Nation."

However, it appears that not until the latter days of the 18th century did any definite thrift institution take form from the ages of thought and the countless theories that had been exploited.

Savings Banks.—A savings bank was established in Brunswick, Germany, in 1765, which seems to have been the first institution of the kind in the history of the world. Thirteen years later, in 1778, a similar agency was established in Hamburg, Germany. In 1786 a savings bank was opened in

Oldenburg, Germany; and four years later the thrift idea took root in France in the form of a savings institution in the quaint old town of Loire. In 1792 a bank for the reception of savings deposits was inaugurated at Basle, Switzerland. In 1794 one was established in Geneva, and in 1796 a similar institution opened its doors in Kiel, Holstein.

In 1797 Jeremy Bentham advocated the establishment of a chain of "Frugality Banks" in England. Two years later the Rev. Joseph Smith established a "Frugality Bank" at Wendover, Buckinghamshire. In this parish a "Christmas Fund" project was successfully completed. Sums were received from the working classes during the summer months, to be returned at Christmas time with an additional bounty of $33\frac{1}{3}$ per cent. At Tottenham High Cross a "Friendly Society for Women and Children" was established in 1798 by Miss Priscilla Wakefield. This was an annuity movement, with provisions also for sick benefits and a burial fund. In 1801 the society was developed into a savings bank. Thus, as late as the beginning of the 19th century the concrete results of the many years of thrift thought and thrift teachings were seen only in the establishment of a few scattered savings banks.

Following closely upon the establishment of the savings bank formed by Miss Wakefield, similar institutions were organized in London, Bath, Ruthwell, Edinburgh, Kelso, Hawick, and Southampton. In 1810, at Ruthwell, in Dumfriesshire, Scotland, the Rev. Henry Duncan organized a parish bank which

more nearly approached the modern savings bank than any organization of that period in the British Isles. The institution proved profitable. In 1814 the "Edinburgh Society for the Suppression of Mendicity" followed the Rev. Henry Duncan's plans, in the organization of the Edinburgh Savings Bank, which is still in existence, and ranks fourth in deposits among the savings banks of Great Britain.

During the next few years savings banks were organized at several places, and in 1817 the British Parliament began the control and regulation of these institutions. By 1818, the savings bank idea had grown so rapidly in England, Scotland, Wales, and Ireland that there were in existence under private management and Government control 200 institutions of this description. In 1861 the first postal bank was established in England.

Passing now to the United States, it is interesting to note first the conditions that existed in this country at the close of the Revolutionary War in 1783. This period found the people in a most impoverished condition. The public debt was \$42,000,000—an enormous sum for that day. Continental currency had fallen in value until it was worth only two cents on the dollar. There was practical warfare between the various colonies. The populations of certain portions of Pennsylvania and Connecticut were actually at war, plundering and killing each other in the Wyoming Valley. Shays' Rebellion occurred in Massachusetts, and in the same state mobs broke

up the courts. Washington wrote of the state of internal anarchy of the period:

It is as clear to me as A, B, C, that an extension of Federal power would make us one of the most happy, wealthy, respectable and powerful nations that ever inhabited the terrestrial globe. Without it we shall soon be everything which is the direct reverse.

Jefferson writing to Madison said:

If it remains much longer in its present state of imbecility, we shall be one of the most contemptible nations on the face of the earth.

These conditions, largely the result of public and private property, indicated the imminent danger of the complete collapse of the American cause.

Robert Morris, who financed the war, resigned his office in 1786, when even the interest on the national debt was in arrears, and the situation seemed almost hopeless. For more than four years a condition of chaos, poverty, dissipation, and semi-anarchy existed. But in 1790 conditions began to improve. A federal census was taken that year, revealing a population of 4,000,000 people, and behind the clouds of gloom and despair the first faint rays of the sun began to shine. It was the sun of American prosperity and progress which to-day rides triumphantly in the heavens.

Until the beginning of the last decade of the 18th century, America was exclusively an agricultural nation, but at that time manufacturing industries began to appear under the encouragement of State bounties. Clocks and tinware were made in

Connecticut on a small scale. Rhode Island and Massachusetts began to manufacture cotton goods with machinery which had been surreptitiously imported from England, in violation of parliamentary prohibition; and from that time on, step by step, the manufacturing industries of the nation increased, and the wealth of the people grew.

"An Act to Regulate the Wages of Mechanics," passed by the New York Legislature in 1778, was apparently the first legislative step ever taken in America looking toward the amelioration of conditions of the poor and the encouragement of popular habits of frugality and industry. In 1779 a bill "for the relief and settlement of the poor" was introduced in the New York Legislature, and in 1789 an act limiting the prices of commodities was passed by that body.

In 1792 there was incorporated "The Society of Mechanics and Tradesmen in the City of New York," with a view to aiding the members in case of sickness or accident. In 1802 the "Society for the Relief of Poor Widows" was organized. In 1805 the "Society of Tammany or Columbian Order in the City of New York" was created for charitable purposes. From 1786 to 1817, 40 similar benevolent societies were duly incorporated. To a greater or less extent, similar societies were formed in all the States of the Union.

Meanwhile, America had produced the man who, more than all others in the history of the world, taught the value of thrift—*Benjamin Franklin*.

His writings, chiefly under the *nom de plume* of "Poor Richard," proved an inspiration, not only to his fellow-countrymen, but, through translations, to the peoples of foreign countries. These works live today, serving their worthy purposes, and proving an incentive to all mankind to practice economy and prudence.

The first public meeting in America for the purpose of organizing a savings bank was held in New York City on November 29, 1816, although the institution did not open for actual business until July 3, 1819, the intervening time having been consumed in securing the necessary legislative authority, which was granted March 26, 1819. The institution was "The Bank for Savings in the City of New York," and its organization was directly due to Patrick Colquhoun, a London magistrate. The bank was organized by Thomas Eddy, a New York merchant, who attributed his inspiration to Colquhoun as a result of both correspondence and personal contact. The bank opened with \$2,807 in deposits, and 80 depositors; and by December 27 of the opening year deposits had increased to \$148,372.27, with 1,481 individual depositors. The president's first report to the Legislature stated that when the bank was inaugurated it was feared by its originators that it would excite the enmity of those "whose emolument was the fruit of prodigal expenditures." However, the president noted with great satisfaction that among the depositors of the institution were tavern-keepers and proprietors of places of amusement.

It is pertinent to say that until very recently in America, the same opposition to thrift existed as that which the president of New York's first savings bank expected to encounter; that is, that thrift has a tendency to retard activity in all lines of business based on amusements, luxuries, and pleasures. But no business can long endure that has for its basis solely, unnecessary, wasteful, and destructive expenditures. There is a legitimate place for wholesome diversion, but there should never be a place for habits of life which involve wanton waste.

Greater attention will not be given at this time to discussion of this phase of the work. The reader will, however, find its further treatment in a subsequent chapter of this book.

Among the early trustees' reports of the Bank for Savings in the City of New York is this statement:

The effect on the moral habits is not more certain than striking; he who has learned to be economical has first gotten rid of pernicious modes of spending money. Every time he adds to his amount he has an additional motive for perseverance. In the provision he is making for futurity is associated all which can gratify him as a father, a husband, a guardian, or a friend. The talent which heaven has committed to his care he improves for the objects of his affections; this, again, endears them to him, and thus the sum of human happiness is increased and extended. It is impossible for men continuing to act on such principles to be immoral.

It is interesting to observe that on December 2, 1816, or three days after the organization of the "Bank of Savings in the City of New York," there was organized the "Philadelphia Saving Fund Society," which began at once to receive deposits.

Thus, America's first savings bank was inaugurated in the home of Franklin. However, this institution did not prosper as did the New York bank, and, after being in operation for two years and four months, its deposits amounted to only \$45,114. It was then taken over by an incorporated institution, and it has grown in strength and prestige since that time.

Boston, also, fostered one of the pioneer institutions in the American savings bank movement. In fact, "The Provident Institution for Savings in the Town of Boston," which received its charter on December 13, 1816, eleven days after the opening of the Philadelphia bank, appears to have been the inspiration for the first public act of legislation in the world directed toward the end of recognizing and protecting savings banks. Not until 1817 did England afford them the benefit of parliamentary protection. The Boston bank opened for business in the spring of 1817, and prospered so well that in July of the same year it declared its first quarterly dividend of 1 per cent., and in five years its deposits had grown to \$600,000. This institution is still in existence, and has over 100,000 depositors. During the preliminary days of the organization of Boston's first savings bank, a public meeting, called by the Honorable James Savage, was held at which the following truthful sentiment was endorsed:

It is not by the alms of the wealthy that the good of the lower classes can be generally promoted. By such donations encouragement is far oftener given to idleness and hypocrisy

than aid to suffering worth. He is the most effective benefactor to the poor who encourages them in habits of industry, sobriety and frugality.

On January 1, 1818, a public meeting was held in Baltimore at which "The Savings Bank of Baltimore" was organized, "for the purpose of receiving deposits of such small sums of money as are the profits of industry and economy." This bank opened for business on March 16, 1818, and received its charter from the Maryland Legislature in the following December.

These four banks in our four great eastern cities represent the pioneers of the American savings bank system, and it is pleasing to record that each of them is in existence to-day, and that the four institutions now have a combined list of depositors numbering upwards of 600,000.

In 1820 there were 10 savings banks in existence in the United States, with 8,635 depositors; in 1840, 61 savings banks, with 78,781 depositors; in 1860, 278 savings banks, with 693,970 depositors. The growth of savings banks has continued rapidly. At the time America entered the war there were more than 2,000 of such institutions in the United States, with nearly 11,000,000 depositors and \$5,000,000,000 deposits.

Postal Savings Banks.—The Postal Savings Bank has never been a popular success in the United States, as compared with other savings institutions, or with the paternalistic thrift movements abroad. The Postal Savings Bank was of English origin, and

has proved successful in the United Kingdom. Efforts were made to establish the system in the United States, and in several presidential campaigns one or the other of the great political parties incorporated a postal savings bank plank in its platform. However, there was so much opposition to the movement that not until June 25, 1910, was a measure finally passed providing for the inauguration of a federal savings system in this country.

At the time of the outbreak of the European War, in August, 1914, our Postal Savings Banks showed deposits of only \$43,500,000. The war injected a spirit of uneasiness among the foreign element in the United States, which was reflected in an increase during that month of more than \$4,000,000 of postal savings deposits. The number of depositors at that time was a little less than 500,000. By July 31, 1916, these deposits had grown to \$90,000,000, with 612,000 depositors in 7687 post offices in the United States, Alaska, Porto Rico, and the Hawaiian Islands.

On June 30, 1918, the number of depositors was 612,188, showing substantially no gain for the previous two-year period. Deposits carried at that time were \$148,471,000, thus showing that during two years from mid-summer, 1916, to mid-summer, 1918, there was an average increase of \$100 in the deposits carried by each patron of the Postal Savings Bank. Since the war the patronage of our Postal Savings Banks has increased steadily.

There was an actual increase in Postal Savings

deposits in the United States during the period of our participation in the war amounting to \$34,000,000. On March 31, 1917, our Postal Bank deposits were \$125,424,686, and on October 31, 1918, they had increased to \$159,670,830. Considering the fact that our Postal Savings yield a small interest rate, and that the institution is comparatively new to our people, we may feel proud indeed of this record made during a time when such heavy financial burdens rested upon our people. It is to be remembered also with feelings of pride, that these savings come very largely from the poor class—the unskilled laborers from other lands whose savings represent practices of thrift experienced in the face of tremendous obstacles.

Over 70 per cent. of the depositors in the United States Government Postal Savings Banks are said to be persons of foreign birth.

Building and Loan.—Building and loan associations have proved a popular form of thrift in the United States. They appear to have been organized first in Philadelphia in 1831, when the plan was introduced from England, but it was not until the decade between 1840 and 1850 that the development of such societies became marked. In 1886 a "National Association of Building and Loan Associations" was formed in Minneapolis. The last available reports on American building and loan associations for December 31, 1918, showed 7269 associations in the country, with a total membership of 3,838,612, and assets of \$1,750,000,000.

School Savings Banks.—While the School Savings Bank in the United States has met with some success, its record reflects the lamentable lack of thrift in the land. Only a small percentage of the school children of the country have taken advantage of the benefits of the School Savings Bank system—a record which is complimentary neither to the parents nor to the teachers. However, in a country which, until a few years ago, had made no serious, systematic, well organized effort to develop an understanding of thrift, severe criticism of either the parents or the teachers for the lack of popular support of the school savings bank system is not warranted. The inadequate popular support given our school savings banks is one cross-section view of a condition general in the United States prior to 1914.

The school savings bank system appears to have been first worked out in France about 1834. While the movement spread to other nations, in no country has the popularity of this institution ever outstripped its success in the land of its origin. The first school savings bank in the United States was established in School No. 4, Long Island City, New York, in 1885. John Henry Thiry, a Belgian school teacher, born in 1822, was the founder of the system in America. He came to this country in 1859, settled in New York City, and, through habits of thrift, accumulated a comfortable sum of money, with which he retired to the Dutch Kills section of Long Island City in 1873.

Statistics of school savings banks were collected

by Mr. Thiry and those associated with him until 1911. No statistics were compiled in 1911, the year of Mr. Thiry's death. The 1910 figures showed 203,548 depositors, with \$5,051,644.50 deposited since the introduction of the school savings system. The New York Penny Provident Fund receipts made up \$1,527,334.61 of the amount; and the Canadian and Australian receipts aggregated almost \$500,000 more. Statistics at the end of the school year, June, 1913, compiled by Mrs. Sara Louise Oberholtzer, and made a part of the report to Congress of the Deputy Comptroller of Currency, showed savings collected in public schools in thirty States by 210,320 pupils, and deposits since the establishment of the system in the various schools amounting to \$4,305,018.83. These figures were for schools in the United States only, and the funds of the Penny Provident Fund were not included.

These facts comprise the more important events in the history of the thrift movement in America, to the period immediately preceding the outbreak of the European War.

While there was a continual growth in savings deposits, building and loan associations and insurance companies, no movement of an educational character was inaugurated.

Thrift work in the United States was like a tune played on one string, namely, saving money. Important steps had been taken toward the encouragement of savings, but no further educational progress had been made.

CHAPTER III

AMERICA'S RECORD OF THRIFTLESSNESS

DURING the half century preceding the war there was a rapid growth in the *per capita* wealth of the people of the United States. This wealth, in terms of money, indicated the following upward trend :

Year	Amount per capita
1850	\$307.69
1860	513.93
1870	779.83
1880	870.20
1890	1,035.57
1900	1,164.79
1904	1,318.11
1912	1,965.00

It would be interesting to know to what extent the thrift practices of Americans have kept pace with their tremendous increase in wealth. Ordinarily, permanent growth in wealth is derived from savings—the excess of production over consumption. This would be the natural order, but the situation in America has been abnormal. Much of our recently developed wealth is represented in the opening of new lands, the development of water-power and mineral resources, the increase in real estate values, particularly in our great urban centers, and in countless other ways. No statistics showing the definite relation of thrift practices to increased wealth in America are available. Even the records of savings

banks reflect but a small part of the material thrift of the people.

A man generally saves money and allows it to remain in the savings bank until he has accumulated a modest amount, when he withdraws it for investment in a home, a farm, a business, in securities, or, possibly, is compelled to spend it for the education of his children, or to meet some emergency.

How much of the *per capita* wealth of the United States represents the result of thrift practices, and how much is due to the development and increase in the values of our natural resources, cannot be stated accurately. It must be remembered, also, that since there has been a continual upward trend in prices (with occasional deviations), our actual growth in wealth has not been as great as the figures indicate. The purchasing power of a dollar is much less than it was in 1850, and, to this extent, the apparent increase in wealth is fictitious.

One must remember, too, that the scale of wages of a very large percentage of our population has increased rapidly. Inasmuch as labor represents the principal cost in all finished products, the ratio between the increased cost of living (which means the decreased purchasing power of the dollar) and the increased scale of salaries and wages of the masses of the people does not vary substantially when covering long periods of time.

Summing up these conclusions: While the statistics presented herewith indicate a very large increase in the *per capita* wealth of the United States, they do

not greatly enlighten us with regard to the actual practices of thrift in this country during the last 50 or 75 years.

Apparently the only way in which one can gain an accurate insight into the lives of the citizens of the country with regard to thrift is to analyze statistics showing the amount of money left by individuals at the time of death. The grim accountant of all men is the Angel of Death. Prior to his advent the fortunes of a man may rise and fall and rise again, but at the last hour the completed story of success or failure is written.

Computed by the cold standards of materialism, a man's success or failure in life is judged by the value of the estate left by him. Such a standard by no means indicates the real value of human accomplishments, for these are often set down in noble deeds and acts of unselfishness too exalted for representation in terms of dollars and cents.

Yet it is fair to presume that, since the basis of all forms of thrift is saving money, the value of a man's estate at death does in large measure indicate the extent to which he has or has not been thrifty.

One's station in life and environment also are determining factors in the extent to which it is possible to practice thrift. The nature of his employment, and his social or professional position, naturally may affect his ability to save as much money as might be considered consistent with the amount of his income. On the other hand, when a man has inherited wealth or a comfortable compe-

tency he cannot retain his heritage intact until death, excepting through practices of prudence and careful management.

The greater a man's possessions, the larger are his personal temptations and his opportunities of wasting his holdings through mismanagement or improvident ways. Accepting, therefore, that the most accurate index obtainable of the thrift (or lack of it) of the American people is shown by the value of estates left by the average man, let us turn to the figures reflecting this phase of our existence.

The most authentic and complete statistics obtainable, revealing the financial conditions of men who have died, are a series of figures taken from compilations by the United States Census Bureau, Massachusetts State Board of Health, and the Massachusetts Bureau of Statistics of Labor for the period of 1859 to 1861. The percentage of men (these figures do not include the estates of women) who died in Massachusetts leaving estates of less than \$500 was 70.62 per cent., the average value of estates in this class being \$375. There was an additional 4.48 per cent. who left estates under \$1000 in value. The average value of estates in this class was \$880. More than 75 per cent. of the estates were valued at less than \$1000. An additional 15 per cent. left estates under \$5000 in value, with an average of \$2700 each. Ninety per cent., therefore, of the men who died in Massachusetts in 1859 to 1861 left estates of less than \$5000.

Passing on to the period of 1879 to 1881, the

percentage of estates of less than \$500 was 76.05 per cent., with an average of \$400 per estate. An additional 3.07 per cent. left estates under \$1000, averaging \$970, and an additional 11.08 per cent. left estates of less than \$5000, and averaging \$2750. Ninety and two-tenths per cent. of men dying during this period, therefore, left estates averaging \$2750.

During the period from 1889 to 1891 there was a marked improvement as compared with the period of 1879 to 1881, for the percentage of estates under \$500, was 65.86 per cent., of an average value of \$400. Of estates under \$1000 the percentage was 70.03 per cent., with an average of \$940 each. Estates under \$5000 comprised 86.3 per cent. of the total, the average value being \$2700. Estates under \$10,000 were 92 per cent. of the whole, with an average of \$7300.

As indicating the unequal distribution of wealth in Massachusetts during the last period reviewed here, the 65.86 per cent. of estates represented only 4.56 per cent. of the whole value; and the 92 per cent., which included all estates under \$10,000, totaled only 20 per cent. of the entire value of estates left.

A similar survey was made in the following six counties of Wisconsin for the year 1900: Dane, Grant, Manitowoc, Milwaukee, Racine, and Winnebago. The statistics were compiled from the United States Census on Vital Statistics for 1900, in conjunction with studies made by Dr. Max O. Lorenz, Statistician of the Interstate Commerce Commission. They do not vary greatly from those compiled in

Massachusetts. The Wisconsin statistics show 67.32 per cent. of estates were valued at less than \$500, an average of \$375. Those under \$1000 comprised 70.49 per cent. of the total number, but average only \$716. Estates under \$2500 were 77.57 per cent. of the whole number, and averaged \$1733. Under \$5000 the percentage of estates to the whole was 84.47, averaging \$3931. Estates valued at less than \$7500 totaled 89.1 per cent. of the whole, an average of \$5620. Under \$10,000 the percentage was 92.32 per cent., and the average was \$8226. Estates under \$15,000 comprised 95.1 per cent. of the total number, and averaged \$11,940.

The Wisconsin statistics also reveal that the 67.32 per cent. of persons who died there during the period under review possessed only 5.3 per cent. of the aggregate wealth of all estates probated in the six counties during the year 1900. It may be added that in the Wisconsin counties alluded to 97.3 per cent. of those who died in 1900 left estates of less than \$25,000, while in Massachusetts in the years 1889 to 1891, 96.59 per cent. of the estates left were under \$25,000.

These statistics, while covering only a comparatively small percentage of the population of the United States, may be accepted, no doubt, as typical. It may be assumed that if statistics covering the entire nation were obtainable they would reveal conditions similar to those here quoted. Furthermore, during the first one and one-half decades of the present century, habits of thriftlessness were quite as

widespread as during the closing years of the nineteenth century.

As nearly as it is possible to learn, therefore, one is safe in making the statement that substantially 90 per cent. of the men who died in the United States prior to the period of the war left estates so small that the incomes from them would not be sufficient to support their widows and orphans even in the most meagre circumstances.

In 1916 the New York State League of Savings and Loan Associations made a survey of conditions in New York State, which revealed that of men living at the age of 45, 80 per cent. are fairly prosperous and successful. Twenty years later, however, at 65, 50 per cent. are dead, and of those living only 3 per cent. are independent or self-sustaining. In other words, 97 per cent. of the men and women in New York State at the age of 65 were, in 1916, partly or wholly dependent on relatives, friends, or the public. There is no reason for believing that the same general conditions would not be found to exist in all other states.

At the outbreak of the war the United States Department of Agriculture made a statement that the annual waste in the American kitchen amounted to \$700,000,000. In many of the thrifty European countries the garbage pail rarely contained more than 1 per cent. of fat. In America it was estimated that fully 3 per cent. of fat substance was found in the average garbage can, while hotel garbage ran as high as 5 per cent. of fat content. A ton of garbage in

which there is a 5 per cent. fat content contains a fat waste of 100 pounds. Previous to the war we wasted 41,000,000,000 barrels of fuel oil, or about 25 per cent. of our total annual production. It would require a train of 8000-gallon tank cars 1225 miles long, or 350 miles of 5000-ton ships placed end to end, to carry the amount of fuel oil hitherto wasted by us every year.

The United States Department of Agriculture reports that the waste in canning salmon was estimated to be from 25 per cent. to 50 per cent. of the original weight of the fish. A recent United States Government report states that 15 per cent. of all the straw produced in the United States is wasted by being burned.

Statistics compiled at about the time of the outbreak of the war showed that Americans ate 172 pounds of meat *per capita* a year, while the *per capita* consumption of meat by the rest of the world was 49 pounds a year.

The chief of the Bureau of Fire Prevention in Greater New York recently stated that 90 per cent. of the fires in that city were due to avoidable causes, and that 75 per cent. of the fires occurred in homes, and were caused by sheer carelessness. Fires in New York City cost every man, woman and child in the American metropolis an average of \$2.40 a year. If 90 per cent. of this loss is due to avoidable causes, then thriftlessness in the matter of fires alone is causing waste in Greater New York of not less than \$1,000,000 a month, and the needless and

preventable waste throughout the country must be, at the most conservative estimate, greatly in excess of \$100,000,000 a year.

Statistics made public recently by the Bureau of Entomology of the Department of Agriculture, show that our national loss from destructive insects amounts to more than \$1,000,000,000 a year.

Of the 7,000,000 horse-power available in the United States, more than 75 per cent. is allowed to go to waste. During the war an estimate was made by the Fuel Administration that from 25,000,000 to 30,000,000 tons of coal could be saved each year in the industrial plants of the United States by stopping leaks around boiler settings, improved methods of firing, and other practices of thrift.

As indicative of the waste caused by the automobile, there was a saving on each of the "gasless Sundays" during the war of about 5,000,000 gallons of gasoline, representing a cost of \$1,250,000. The further saving of automobile tires, freight for transporting the gasoline and tires, and in other indirect ways brought up the total savings for each of our "gasless Sundays" to an amount estimated at \$2,000,000. This, of course, was a war-time expedient. However, these figures are significant because they suggest the great waste in America every year in needless automobile riding.

The waste caused by rats is equal to the production of 200,000 men, and the destruction caused by mice is estimated to equal the producing capacity of 100,000 men. The Secretary of the Kansas Board

of Health recently estimated the rat population of that State to be 3,000,000. Placing the lowest possible estimate—\$2—as the amount of destruction caused by each rat, the State of Kansas alone sustains a loss of \$6,000,000 a year. Taking Kansas as a fair average, it is not unreasonable to assume that the American rat represents an annual waste of \$150,000,000. It is estimated that rodents, aside from rats and house mice, destroy nearly \$1,000,000,000 worth of food, grain, and other products annually.

It is said that we waste 300,000,000 tons of coal annually at the mines, and that of all the coal in use in this country we only secure one-half of the possible energy that could be derived from it. We could, in addition, reclaim out of all the coal consumed by us each year 5,000,000 tons of ammonium, 1,000,000,000 gallons of benzol, which could be turned to dye-stuffs and explosives, and 4,000,000,000 gallons of tar, from which could be manufactured countless forms of chemical and pharmaceutical preparations. Until recently we were wasting more natural gas than our entire output of artificial gas.

An interesting incident of waste was called attention to by the Food Administration during the war, wherein it was shown that in the matter of sugar alone, America's annual waste was equal to all the food requirements of Belgium for two years.

The annual loss of life among food animals in transit to Chicago is reported as follows: Cattle, 1796; calves, 2198; swine, 9330; sheep, 3120. A

representative of the Department of Agriculture was recently quoted as saying that enough money is lost through the death of domestic animals by neglect, improper care and feeding, and disease, a "large part of which is preventable," to build a Panama Canal every 12 months.

One of the most flagrant forms of waste in the United States is in lumber. The significance of this form of American thriftlessness is not generally appreciated. Lumber is one of civilization's absolute necessities. We find its products at every turn. From the trees of our forests come the materials from which our newspapers, our magazines, and our books are made, our homes are furnished, and our leather is tanned. In countless other ways almost every habit, custom or necessity making for civilization involves the use of wood.

It is said that considerably less than one-half of the tree reaches the ultimate consumer. More than 50 per cent. is allowed to go to waste, either in the forest, in the sawmill, or somewhere else along the line. Our lumber waste is said to reach approximately 4,000,000,000 cubic feet of wood a year. We are using up our trees much faster than the supply can be replaced; and unless we practice a greater degree of thrift with wood than is now the case, the time will come when our forest possessions will be entirely gone, excepting such as are preserved by the Government, through the administration of the United States Forestry Service.

In addition to the evils of wood wasting, this

form of thriftlessness is attended by other consequences that are even more direful. It is in the forest lands that the moisture is held for the benefit of agriculture, and in the prevention of floods and freshets. Hilly country that is entirely deforested suffers from the effects of erosion, and will eventually become unfit for agriculture. There are spots in the United States to-day consisting of bleak, barren peaks, naked hillsides, and arid valleys that once were clothed with the glory of forest life. When the land has deteriorated to this extent it becomes practically useless for all time.

Forest fires represent one of the worst forms of American thriftlessness, because they mean the destruction of upward of 500 lives a year, and a financial loss of more than \$50,000,000 annually. They are almost entirely caused by carelessness and bad lumbering methods. Thus, one form of waste, such as leaving logs strewn through the forest, leads to the destruction of still more property and a great loss of human life.

It is pertinent at this time to say that the United States Forestry Service is doing splendid work in combating these evils. There are 147 national forests in the United States, with a combined area of 155,166,619 acres. This service is maintained at no cost to the taxpayers of the nation; in fact, there is some profit in it to the Government.

Of all the monuments that posterity shall erect to the memory of Theodore Roosevelt, nothing will stand as a more fitting, useful, and appropriate

memorial than the United States Forestry Service, which was created through his far-seeing statesmanship and appreciation of thrift.

One might go on indefinitely citing statistics from almost every phase of life in America as it existed before the war, and everywhere would be revealed in greater or less degree our utter disregard of the practice of thrift.

Prior to the outbreak of the European War we were known as the most wasteful of all people. The phrase "Thriftless American" was common everywhere. And, inconceivable though it now seems, no definite, systematic effort ever was made to divert public thought and public practice from these harmful habits. Nature, like a fond, generous parent, had heaped her gifts upon us, and we, with shameless prodigality, were wasting our golden heritage with utter disregard of our own welfare and unmindful of the direful effects which our thriftlessness might have on coming generations.

CHAPTER IV

WASTE: ITS DETERIORATING EFFECTS ON THE INDIVIDUAL

THRIFTLESSNESS cannot be confined alone to material affairs. Like the slow growth of a cancer, it eats its way surreptitiously until it kills the will and impoverishes the character. It cannot be isolated to financial affairs or to matters of purely intrinsic significance. It often attacks our most worthy impulses with insidious design. It has a tendency to poison ambition, paralyze the will, torture the brain, and drive the individual to the abyss of total failure.

If thriftlessness meant only poor management, wastefulness of money, and extravagant habits, it could be set down as a mere human frailty. It is, in truth, one of our worst vices, often prompting its victims to acts of untruthfulness, disloyalty, inebriety and dishonesty.

If the far-reaching truthfulness of these statements are doubted, one has but to go into our prisons, our alms-houses and our asylums. Proof can be found in the slums of any of our great cities where one may talk to the poor creatures found there, who, fallen to the lowest depths, live on without hope of a better day. If one were to go on such a mission among these unfortunates—these human dregs—not one would be found who, during the better days of life, had known the meaning of habitual thrift.

While it is not to be presumed, of course, that all conditions of human misconduct, social unrest, and criminality sprout from the single seed of thriftlessness, it can not be doubted that a very large proportion of human suffering owes its origin primarily to this great vice.

Thriftlessness often comes through a lack of the power of decision—lack of character. It strips the individual of that strength of will necessary to resist the manifold temptations of life. To be more concrete: Here is a man whose wasteful ways have brought him into dire financial straits. On every hand he is pressed by creditors. He worries, he loses sleep, his nerves become affected, his will-power is undermined. Morally, physically, and mentally, as well as financially, he seems to be disintegrating. He is a frail bark tossed on a stormy sea. Ahead of him there seems to lie no hope. And then in his darkest hours Temptation comes out of the darkness of his despair and says: "Take a chance." In his desperate condition it requires no strong power to persuade him to yield to wrongful impulses. In the hour of his weakness he yields to temptation; he takes his chance, and becomes a thief.

Another man is brought to his downfall through inebriety which originated in sheer lack of will-power. Another man becomes ill, with no savings to fall back on. He is, through this circumstance, made an object of charity. He loses heart, ambition, pride. He becomes a beggar and an outcast.

Thus, one might go on indefinitely through the

whole gamut of human woes and misfortunes. In each instance there came a crucial day—a day of great decision—a day when every bit of will-power, moral stamina, and clearness of vision were needed. It was a day such as comes sooner or later into every human life. At such a time as this the thriftless man is quite apt to fail. His habits of thriftlessness have made him accustomed to yielding to impulses. Day by day, year by year, these petty indulgences have vitiated his character. He is like the house built on sand, which is swept away when the crucial storm comes.

Storms of adversity and temptation come into the lives of all men and all women. It requires sturdy wills to withstand them—the wills that have been developed through constant habits of self-denial and sacrifice. In practicing habits of thrift, one is adding continually to his strength of character just as he who continually does hard physical work becomes strong in body. Our boys who went into military life were given menial tasks to perform in the training camps for the purpose of developing discipline; they were subjected to the most exacting physical ordeals in order to make them worthy when the hardships of actual battle were reached. In like manner our steadfast refusal to yield to the temptations of thriftlessness gives us resolute characters.

All that has been said so far in this chapter in condemnation of thriftlessness has been with respect only to its deteriorating effects upon the individual through the impoverishment of the will. The purely

material losses through thriftlessness are likewise of tremendous moment. The corner-stone of thrift is saving money. The edifice cannot be erected without it, nor will the house stand when this corner-stone has been removed.

The man who is in a position to save a dollar a day and does not do so loses not alone that sum each day, but he loses the earnings of such investments as his accumulations might bring, in addition to the substantial happiness and peace of mind that come from having sums laid away for the rainy days of sickness, loss of employment, accident or old age.

Life passes quickly. The average number of years during which a man is able to earn more money than he needs for actual living expenses, are few at best. All too soon come the days when one's earning capacity is curtailed. How often, in the midst of good health and prosperity, some disaster comes like a flash of lightning from the sky! There is need for money to employ a skillful surgeon; to rebuild a home ruined by fire; to take a year's rest where the sun shines and the winters are warm; to save a business which has suddenly met with disaster. Each of these suggests a situation illustrating the unhappy consequence of thriftless ways and the value of thrift in material matters.

There must be taken into consideration also the physical disadvantages of thriftlessness. The deteriorating effects of over-indulgence in beverages, food, and tobacco are generally understood. Americans have been notoriously thriftless, not only in

squandering money, but in personal habits that have been extremely injurious. In our great cities people break down in health or reach premature senility because of late hours, loss of sleep, fast pleasures, and headlong, nerve-racking methods of existence. Without regard to the laws of nature, we have been guilty of over-eating, have brought about ill-health, and have incapacitated ourselves for effective work by the improper mastication of our food. Your physician will tell you that a very large percentage of sickness, accidents, and deaths can be attributed directly to habits of physical thriftlessness.

It is estimated that the wage earners in New York State suffer a loss of 20,000,000 working days a year on account of sickness. This includes toilers of both sexes in all lines of work. At an average of \$2 a day, there is an indicated loss of \$40,000,000 a year from ill-health, a large proportion of which is due to preventible diseases. Using these figures as a basis, there would be an annual national loss of one-half billion dollars. However, this apparent personal loss is substantially reduced by health insurance laws now in effect in most states. Such laws, however, never will solve all the problems of ill-health, nor will they mitigate the evils of health thriftlessness. Thrift of health is just as necessary as thrift of time or thrift of money. When nature has bestowed her choicest gift—good health—upon us, we should regard it as a possession more precious than gold.

No form of investment pays as large a dividend

as attention to health. Just a little care in our daily methods of living may add years to the period of our usefulness, and may spell the difference between success and failure. Within the range of our personal acquaintanceship how many persons do we know who have been kept back in the fight for advancement because of poor health!

Regard your physical health as a bounteous bank account. Withdrawals against this account consist of late hours, intemperate habits, worry, over-eating, improper mastication of food, unnecessary exposure to inclement weather, needless exposure to contagious diseases, over-work, nerve strain, fits of ill-temper and insufficient physical exercise and fresh air. Against these losses we can build up our account by careful habits, wholesome diversion, and occasional respites from the strain of routine work. But there is a danger-line established by nature. If our bank account is allowed to drop below this point it never can be built up again. No more new deposits will be accepted, and it then will be a matter only of waiting until death closes the account forever.

Of all forms of thrift none is so necessary, none represents such a small investment of personal sacrifice with such a generous yield of happiness, prosperity, usefulness and success as the thrift of health.

In the matter of time, the deteriorating effects of wasteful ways also are manifest. It may only be a few moments squandered a day, but in a few years, the apparently insignificant loss totals almost unbelievable proportions. Being late 15 minutes each

day means a loss of $9\frac{3}{4}$ eight-hour days in a year. Even one minute lost each day means six hours of squandered time a year. A minute lost out of every hour of an eight-hour day is in a year, 41 hours, or more than 5 eight-hour days. A loss of half an hour a day means a sacrifice of 22 eight-hour days a year.

The most precious possession we have is time. Lost money may be regained; lost health may be recovered; even lost opportunities may serve as lessons of value. But the loss of time can never be made up. The little minutes that go by unimproved day by day mount into months and years of total losses.

How few of us truthfully can say we do not waste 20 minutes each working day. If we keep this up through a period of 30 years of active business life we will have cheated ourselves out of 400 working days of eight hours each.

Thus do we see how thriftlessness corrupts the morals, impoverishes the mind, tears down the body, and steals away our most valued asset—time.

Viewed from every standpoint, thriftlessness stands as an impassable barrier to success, to happiness, and to the realization of one's fondest and most worthy ambitions.

CHAPTER V

THE ACTIVITIES INSPIRED BY THRIFTY PARENTS

CIVILIZATION existed before mankind had discovered the wonders of science or the beauties of art, but civilization did not ante-date the home. The family circle is the one institution on which all progress has depended, because the home owes its origin and its preservation to the deepest love and the tenderest sentiments within the realm of human experience.

He who wrote, "The hand that rocks the cradle rules the world," spoke with the wisdom of all the ages. Humanity's greatest class-room is the home. Its lessons are as deep and abiding as a mother's love, and we can no more outgrow them than we can ever forget the face or the voice of her who gave us birth.

Because the impressions which the child acquires at home are indelible, there rests with the parent a responsibility that transcends in importance every other obligation in life. Let the promptings of heredity and the influences of all environing conditions be what they may, a very large part of the child's future rests directly in the hands of the parent.

All too often fathers and mothers, actuated by

honest desires to impart happiness, and, with the most praiseworthy intentions, start their children along pathways that lead to future woe.

In the matter of thrift this fact is especially true, because there exists the natural parental desire to gratify childish whims and caprices, but just as the thrifty person is constantly repressing small personal desires and repelling imprudent impulses, so the parent must continually resist the temptation of yielding to the ill-advised wishes of the child. It is most essential, therefore, that parents have a thorough understanding of the principles of thrift, that they may set the eager feet of their children in the pathway that leads to a prudent and well-ordered life.

The author has been led to this estimate of the profound significance of parental responsibilities and opportunities because he realizes that his personal conceptions of thrift may be traced directly to the precepts of his own father and mother. He has learned in his own life the potency of parental guidance in forming thrift habits. And since experience is more impressive than observation he feels justified in the allusions given from his own life as an example of the effects on the after life of the child of a proper home training in thrift.

From my parents were received my first inspirations in thrift work. My father was, in his early years, a poor man, but he knew the value of economy, and out of a very meagre income he saved the pennies and the dollars until, in the course of time,



THE TORCH-BEARER

he had enough laid by for a business beginning. In these larger activities he practiced the same prudent habits, moving cautiously and carefully, being satisfied with a slow but steady growth. Above all things else, he had a keen appreciation of the value of integrity—not alone its moral value, but the direct financial benefits as well that accrue from it. He knew that absolute fairness meant the inspiration of confidence, which, in turn, gave opportunities for broader credit, and developed more extensive commercial opportunities.

Fundamentally, the whole secret of my father's success was thrift. He and my good mother knew what it meant to live within their means, to spend money carefully, and to save wisely. Thus, from the days of my earliest youth, the value of thrift was instilled in me and now, looking back over the years of early life, even up to the period of young manhood and the beginning of a business career, there comes the consciousness of a debt of gratitude to my father and mother so deep that it never can be repaid. No other inheritance ever could have equalled the lessons in thrift learned from them.

It is with regret that one views many times the mistakes of parents in humoring their children, in encouraging them in habits of wastefulness, merely for the momentary happiness that these practices may bring. No wish is here expressed to encourage in any way the stern and selfish standards that are regarded as thrift by many parents. Let us understand always that a miser is one thing, that a spend-

thrift is another, and that the thrifty man is as far removed from the one as he is from the other.

Although my parents were able to impress on me the values that come from the practices of thrift, it is not recalled that at any time was there any suggestion of tightfistedness in their precepts. Their rules of life were simple. Waste with them was intolerable, and the day that passed without some sum being saved was all but lost. Their philosophy of life was as simple as it was wholesome.

With habits thus molded and mental processes thus shaped, it is possible in all sincerity to disclaim any personal credit for my appreciation of the value of thrift. And would it not reflect ingratitude and selfishness if efforts were not made to share with others the lessons that were given to me through all the days of my youth? Could a more worthy monument be erected to the memory of my dear parents than the inauguration of a movement through which others might receive the benefits of thrift education?

Thriftlessness often is little or nothing less than tragic, because many of humanity's darkest moments can be traced directly to it. Have you ever thought what a wonderful world this would be if every person practiced thrift; if all the losses and sorrows and tragedies that come from habits of wastefulness could cease; if all the lost moments could be forged into golden days and years of good deeds; if all the wealth that now slips away through careless fingers could be diverted to those who are underfed, under-clothed, and underpaid?

Has it ever occurred to you that every wasted moment means that someone, somewhere, must make up for it? If there were no wasted days anywhere, how much more easily and quickly the world's work could be accomplished! If all mankind were thrifty, how much happier and better this world would be, and how greatly improved living conditions would be for every one! How many more hours could be spent in the sunshine! How many more children that begin life in the squalid surroundings of a city's tenement district could know the happier hours of summer in the country! How many human beings whose lives to-day are blighted by poverty would become useful members of society!

If thoughts of humanity no longer wasteful, suggest such idealistic conditions, is it not within the duty of all those who have learned in their own lives the beneficent results of thrift to endeavor to make its practices as widespread as possible? Thus we may feel that, whatever we may accomplish toward these ends, little though it be, will be an honest contribution to the sum total of human happiness.

With the early thrift inspirations previously referred to, developed later into a consciousness of the duties we all owe to each other, and a realization of the opportunities of constructive good that can be accomplished in America through thrift work, came the decision to take up this task. However, it was not until the close of 1913 that conditions made it possible to set in motion such organized methods as had been in contemplation for many years.

On February 9, 1898, death came to my father. Some time before his death he had written a letter to my mother and all of the children of the family. He had sealed it with instructions that it was not to be opened and read until he had passed away. It proved to be a document thoroughly in keeping with his character, which was a commingling of strong, aggressive qualities and sympathetic impulses. The letter was in part as follows:

My dear children, I hope you will never hesitate to do good acts, and be upright to your friends and relatives and everybody whom you deem worthy. Never accept thanks or reward for your good deeds, and be proud only upon your character. I left home a poor boy of nineteen years, worked very hard, and saved all the money I could, and in two and one-half years I saved up \$500, by which I laid the foundation for my future transactions, and I soon acquired credit, but I never misused the same, and I hope that you will ever remember to act likewise.

Whatever may have been my previous desires to organize a thrift movement in America, these simple words which came to me from my father, with the solemn and tender impressiveness of a voice from beyond the grave, added immeasurably to the strength of my resolutions.

What a rugged lesson in thrift was contained in those three unpretentious sentences. In two and one-half years he had saved \$500, which formed the foundation of his future business career. Yet of infinitely greater importance than the money saved by him was the molding into definite form of a sturdy and upright character, which was reflected

in the quaintly epigrammatic sentence: "Never accept thanks or reward for your good deeds, and be proud only upon your character." How great a sermon was contained in those few words!

The lives of these noble parents revealed the possibilities for usefulness, upbuilding, and success that lie at all times within the grasp of all who have a true understanding of thrift, and sufficient self-discipline to practice it.

All young men or young women who set forth in life equipped with a well-defined appreciation of thrift, will, as long as they live true to those conceptions, make constant progress toward their ambitions. Environment may preclude the complete realization of their desires; but they may be assured that they will never find themselves listed as one of life's failures. They may be buffeted about by circumstances; the unkind fates may rob them of many of life's choicest assets; but the resistless power of their own thrifty practices will drive them into some safe port at last.

No condition of life can be imagined in which there is not need for thrift. It is a universal necessity, needed alike by all mankind. Primarily it means saving money, but in its entirety, it means the elimination of every wasteful indulgence, and the fostering of every attribute that shall develop efficiency. It was with the hope of making as widespread as possible in this country an appreciation of these truths that the work of the American Society for Thrift and kindred activities was inaugurated.

CHAPTER VI

THE ORGANIZATION OF THE AMERICAN SOCIETY FOR THRIFT

My first thrift efforts arose in my own business experience, and led through minor disappointments to a gratifying degree of success. The disappointing circumstances of those earlier endeavors, however, served as lessons that have proved of invaluable assistance in subsequent thrift work. They were of prime importance in demonstrating the fact that thrift can be taught with success where its practices are encouraged through the proper educational channels. However, when encouragement is given in the guise of charity or under the sterner requirements of compulsion, the results are far less satisfactory, if not in most cases, entirely unsuccessful.

Those who are not thrifty may be appealed to in numerous ways. The fact that one should save money in order to provide for future gains or necessities may be made thoroughly clear; incentives in the way of trophies or prizes may be bestowed; ambitions to lay a foundation for future wealth, power, and position may be inspired; abhorrence of failure, of coming to a penniless old age, of ending one's days in an almshouse or on the charity list of one's friends, of becoming a beggar or an outcast, may be aroused; the sentiments of patriotism, of one's duty to the nation and society, as was the case

during the war—all of these suggest methods of possible appeals that can be made. This enumeration covers only a few points of contact which may be utilized with success in inspiring practices of thrift.

It was in connection with the formation of a business Profit-Sharing and Thrift Society that the truth of these observations first was learned. Through this means there came a realization of the great possibilities for good that may be accomplished if these efforts are taken up from the same standpoint of education that one approaches instruction in any branch of practical learning; in brief, with the same care and definiteness that you teach arithmetic, accountancy, geography, history, law, medicine or botany. In the society alluded to, all members of our organization who had been with us one year or more were expected to deposit at least 2 per cent. of their salaries. Later, membership in this society was placed entirely on a voluntary basis, and the advantages of thrift were presented in an inspirational manner. As a result, nearly all of our eligible employees became members of the Profit-Sharing and Thrift Society. All officers and employees who have been with the company one year or more may join the society, which is administered by trustees elected by the members. Every employee who joins the society must put aside 5 per cent. of his or her salary, not to exceed \$250 a year. These savings are invested in safe securities at the discretion of the trustees, and for every dollar saved by an employee in this manner a similar amount, at least, is added by the com-

pany. If withdrawal for any reason is made before the expiration of 10 years, interest at 5 per cent. is allowed.

Women members who have been in the employ of the company for at least three years, and leave the service of the company to become married, are entitled to their full share of the fund, including a pro-rata share of the company's contribution and of earnings.

In addition to the activities of the Profit-Sharing and Thrift Society there were developed other Welfare Plans founded on thrift. It was felt that the fundamental principles of business could be introduced in the home life of the members of the organization, while within the circle of the business family a certain home-like atmosphere could be fostered to the well-being of all. In brief, it was desired to make the business surroundings more home-like and the management of home affairs more business-like. As a result of the establishment of this plan, employees of two years' continuous service, who draw salaries of \$3000 a year or less receive an annual bonus of 2 per cent. of the yearly salary with one additional per cent. added for each year's service up to ten years. That is, an employee who has been with the house three years receives a bonus amounting to 3 per cent. of his or her yearly salary, while the employee of ten years' service receives a 10 per cent. bonus. Each regular employee receives free insurance to be paid to any beneficiary he or she may designate, the policy being equal to the amount of the

yearly salary up to a maximum of \$5000. In case of total disability while in the service of the company, this insurance becomes payable to the employee. This insurance policy carried by the company for all regular employees assures the payment of 75 per cent. of salary up to \$5000 during any disability resulting in necessary absence from employment for more than one week and continuing for fifty-two weeks. Regular employees receiving \$3000 a year or less who are married while members of the organization receive as a wedding present a sum ranging from 5 per cent. of yearly salary for those who have been with the company one year to 10 per cent. of yearly salary given to those who have been with the organization more than five years. In presenting these wedding bonuses, we have been actuated by the desire to make possible practices of thrift in the homes of our employees from the very inception of their home life and thus lend help to the successful management of that most sacred and substantial institution—the American home. To each child born in the family of a regular employee who receives \$3000 a year or less the house makes a present of \$100. It is intended that this sum shall be held intact as a tangible illustration of the practical benefits of thrift and that the compounded earnings of the \$100 shall be added to the principal until the child reaches a point in life where the accumulated sum can be of practical service, such as providing for an education, the purchase of a home or for some other similar worthy purpose. A rest-

room also has been provided for all women employees, and lunches are furnished to them each day without cost. In seeking to give these concrete expressions to our thrift teachings, it was recognized that whatever advancement is to be attained within an organization must be founded primarily on the principles of individual thrift and that each thrifty employee exerts an influence in the home circle and among friends and associates. Thus the organization becomes an ever increasing agency for the development of thrift in the communities where the various employees reside.

In connection with the desire to see a general movement inaugurated that would bring to the minds of all Americans the urgency of more general practices of thrift in this country, it was felt that efforts of a purely educational nature would attain results, even though in modest measure, and that the seed thus planted would take root and bring forth an abundance of fruit in time. The experiences of the persons first influenced would, in turn, prove an inspiration to others, and thus the ranks of those who practiced thrift would grow until some day the aggregate amount of good accomplished would be of considerable magnitude. The ultimate result of these ambitions was the organization of the American Society for Thrift.

In forming this society the purposes of the organization were set forth as follows:

To promote thrift among the people of the United States:
(1) By education in the principles of saving and economy. (2)

Inquiry into and inspiration of the examples of other nations among whom thrift has a greater development and recognition as a fundamental need for individual and public prosperity, good citizenship, and tranquility. (3) By uniting for active inquiry into and discussion of thrift and its phases, the organizations and institutions which represent the educational, commercial, industrial, fraternal, civic, municipal and juvenile forces in the United States. The Society shall publish information about Thrift, its principles, essentials and examples, and shall cause investigations to be made and discussions to be had on the subject of Thrift.

The first formal meeting of the American Society for Thrift was held at the City Club in Chicago on Tuesday, January 13, 1914, with the following directors present: Mr. S. W. Straus, Chairman; Mrs. Grace Wilbur Trout, Mrs. Celia Parker Woolley, Mr. Charles E. Piper, Mr. W. B. Sloane, and Mr. Lyman E. Cooley.

The following excerpt from the secretary's minutes of that first meeting will tell the story of the manner in which the society was organized:

The meeting was called for the purpose of completing the permanent organization under the charter granted to the American Society for Thrift as a corporation, not for profit, by the State of Illinois, and was so stated by Mr. S. W. Straus (in the chair).

Mrs. Trout moved that Mr. Straus be nominated President of the Society. The motion was seconded and carried, and Mr. Straus was unanimously elected to the office of President. In accepting the office, President Straus said, in part:

"In accepting the office of President of the American Society for Thrift, I do so with a full consciousness of the responsibility that the office demands.

"Not in a boastful vein, but with a realization of the responsibilities this Society has undertaken, and with due appreciation of the opportunities of the future, it may be said

that if the society accomplishes but a few of the things it has started out to do, it will have done a lasting good for the people of our country.

"The lessons of our school days make lasting impressions through life. The future of our country depends upon our children, and for the good of our country we must instill in them the precepts of thrift. We have about \$2,000,000,000 worth of school property in this country which during two or three months of the year is not in use. This vacation was created in the early days because of the need for help on the farms during the summer. But the vacations inaugurated in those early periods are still in vogue. We should encourage the teachings of school gardening during the summer; also domestic science; and the thrift of conserving both our health and our wealth should be taught. Thrift will give us sober, thoughtful, and self-respecting citizens. It is therefore as valuable to the community as to the individual. Its advantages should be taught wherever possible, but more especially in the classroom."

Mr. Cooley made some interesting remarks regarding gardens and gardening, stating that if every family in Chicago could have a half-acre of ground and use it, the city's economic ills would be in fair way of solution. There is land enough in the sanitary district, he pointed out, to give every man, woman, and child a half-acre.

The Secretary read an outline of a plan for special activity in promoting thrift by means of the encouragement of gardening as a function of the public schools of the country, stating that much had been done in this direction in Memphis, Tenn., and in other cities. A general discussion followed regarding school gardening. It was decided that school gardening be adopted as one of the activities to be recommended by the American Society for Thrift.

The President stated that he was about to sail for Europe on an extended trip, and while there would study various economic problems, including coöperative merchandising in its relation to thrift. He also stated he hoped to bring back with him some practical ideas about the possibilities of coöperation in this country.

The first activities of the society were the encouragement of school gardening, a movement which later became one of the great factors of our war-time thrift. During the two seasons of the war the so-called war-gardens added \$850,000,000 worth of food to our supply.

It was the plan of the Society that the garden work should be supplementary to school activities, and in answer to their inquiries as to any possible means of coöperation, the Society received from the Department of the Interior, Bureau of Education, the following suggestive memorandum on January 24, 1914:

A—Purpose. (1) To promote home gardenng by children from 8 to 15 or 16 years of age, the work to be done in back yards, vacant lots, etc., at children's homes, directed by teachers of public schools.

(2) One teacher in each school to be employed all the year. This teacher to know intensive agriculture or horticulture, and to have some practical experience. The teacher should teach nature study and the principles of horticulture in the school; should help the children in each home find a small plot of land, the larger the better, for a home garden; assist the children in some coöperative way to have the gardens, where large enough, plowed, assist in selecting seed, show them how to plant and what to plant, so as to get the best results. In the afternoons and in the late winter and spring give his or her time to supervising the work of the children in their homes, going from one place to another for this purpose, and continuing this work during the summer vacation. Also during the summer to bring the children together in groups from time to time to discuss their work with them. Most of the stuff grown should be consumed by the families represented by these children, thus giving many families much better food than they now have. The teacher should assist the

children in marketing the surplus in a coöperative way, and in canning and preserving for the winter.

The work should be continued from the earliest possible time in the spring until the latest possible time in the fall. In the southern states this can continue through the winter.

(3) When possible, the teacher should have the assistance of an expert gardener, that the work may be practical and produce the largest results.

C—Results. Possibly within a few years to make this an integral part of the school work in the suburbs of the large cities; and in all smaller cities, towns and manufacturing communities to give profitable, productive, and educational work to children younger than the age when they are permitted in the factories and mills. Probably 2,000,000 children can in a few years be enlisted. If each child produces only \$50 worth (quite easy in most places), it would amount to \$100,000,000 a year. Educational results to be secured cover health, strength, habits of industry, knowledge of phenomena and laws of nature, patience, understanding of the normal principles that each person should contribute to his own support, economic and social results, better living for the family, the possibility of the children continuing longer in school, a richer and better home life.

Considerable tangible results were at once obtained on this plan. School children were given a new inspiration; an added interest in their work was bestowed, and from many places during the ensuing summer reports came of activities such as cultivation of waste land by school pupils.

Shortly after the organization of the American Society for Thrift the writer was appointed special collaborator for the U. S. Bureau of Education, receiving this appointment at the hands of Commissioner of Education P. P. Claxton. In order to become more thoroughly equipped for the work it

was felt that a study of economic conditions in Europe would be advantageous. It was in connection with this mission that an appointment as special collaborator of the Bureau of Education was received. Consequently a visit to a number of European countries was made in connection with an investigation of economic conditions.

The American Society for Thrift will, it is hoped, accomplish much permanent good in America, and those who have been engaged in the work are thankful that circumstances have made it possible for them to be a factor in it. As we move through the years of our lives it is pardonable happiness to feel that we have endeavored to employ our resources, our abilities, and our time toward the end of bringing greater success to those around us. And it is in this warmth of the heart that lies the real reward of those who conscientiously endeavor to make themselves of service to others.

CHAPTER VII

WHAT THRIFT ACCOMPLISHED IN EUROPE

THE war made so many changes in the economic situation of Europe that any detailed survey of the conditions of the people of the various nations of that continent, as they pertain to the practices of thrift, cannot in any way be relied upon as reflecting correctly the current status. Furthermore, to attempt a review of these activities in anything approaching their entirety would mean a complicated mass of statistics not directly suited to the purposes of this book.

In this chapter, therefore, attempt only has been made to describe, in a general way, as the result both of personal observations in Europe and of research, the customs and habits of the people in those countries with regard to their practices of saving money and providing for the emergencies of the future.

It is desired especially in this connection to make use of such facts only as bear on the development of thrift practices in our own country. To attempt to discover uniform standards of personal economics applicable with equal significance to the various nations would be quite futile. European thrift standards vary geographically, just as we in our country have had varying standards of thrift as we progressed from period to period.

As one, before the war, traveled from one country to another in Europe, there were found many different hereditary customs, practices, and prejudices, each having its bearing on the thrift or thriftlessness of the people. For example, the French people are among the most thrifty in the world; yet, through subservience to a peculiar and wholly groundless tradition, they waste one of the finest products of French soil. In the rural districts of France, particularly in Brittany, you scarcely, if ever, will find a peasant who is willing to eat blackberries, although that delicious fruit grows in great profusion throughout the country. But there is an ancient superstition among the French that to eat of the blackberry is to bring on an attack of "the fever." Just across the Channel, only a few miles away, in England, the blackberry grows in like luxuriance, and is popularly counted one of the finest foods produced.

Another example of contradictory standards: No nation in the world seemed so well organized for thrift before the war as were the English. There were endless numbers of societies and institutions, yet many of the people of England, in the days immediately preceding the European War, either failed entirely to practice thrift or had rather erroneous conceptions of it. To speak more specifically: In the United Kingdom, during the period of 1907 to 1911, of all men who died over 25 years of age, 79.23 per cent. left estates of less than £100; 90.12 per cent. left estates under £500, and 93.45 per cent.

left estates of less than £1000. As showing the unequal distribution of wealth in Great Britain during the same period, the 79.23 per cent. represented only 4.57 per cent. of the value of all estates; the 90.12 per cent. comprised but 8.19 per cent. of the total value of estates; while the 93.45 per cent. of the total number of estates embraced only 11.36 per cent. of the total value. However, this apparent defect was somewhat offset by the fact that almost every English family was protected in one way or another through membership in a provident, insurance, friendly or benefit society.

Among the poor classes in England there was a considerable amount of misdirected thrift work. There was unfortunately too much of a tendency to regard thrift as a mere type of charity, and, while encouragement in the practice of saving money is always commendable, it must be remembered that much of the value of such work is lost unless conducted with a view of encouraging better standards of living, higher conceptions of education, and the inception of worthy ambitions.

Some English associations had as their sole object the encouragement of their members to save money with which to pay their burial expense. As far as they went in this respect, no criticism can be offered. One may hardly feel, however, that the best has been done for a man, merely to have persuaded him to save money in order to keep from being buried at public expense.

Thriftlessness in England during the 50 or 75

WHAT THRIFT ACCOMPLISHED IN EUROPE 77

years immediately preceding the European War, moreover, was not confined to the lower classes. Among the landed gentry—the aristocracy—there was much idleness and the indulgence of practices that meant waste of time and resources. These habits among the rich gave evidence of misconceptions of thrift. They were ruinous in their deteriorating effects on the lower classes, because of the bad example offered, as well as through the encouragement of the false economic theory that indiscriminate money-spending by the wealthy is justified on the ground that it furnishes employment for the poor.

All organized thrift efforts, even in Europe, are of comparatively recent origin. Only within the last 150 years did men begin their efforts to work out some definite plans for the encouragement and practice of systematic frugality.

The first steps in thrift work in Europe were taken in Germany, where, in 1765 (as has been stated in Chapter II), a savings bank was established at Brunswick. When one views at first hand the multitudinous thrift activities of the various nationalities in Europe, feelings of deep admiration are aroused, to which emphasis is given with the knowledge that these great systems have been built up in a comparatively short period of time.

While many of the best minds of all ages have recognized the value of thrift, and, while the savings bank began to make its appearance on the Continent in the latter part of the 18th century, it was not until well into the 19th century that these institutions really

amounted to much in the general affairs of the people.

Thrift work in Europe includes a wide range of activities, such as the friendly and provident societies of various kinds in Great Britain, the voluntary and compulsory insurance societies of Germany, Austria, Switzerland, France, Denmark, and England, the peoples' banks of Germany and Italy, and the various forms of post office savings banks, school savings banks and annuities in all European countries.

There were 13 friendly societies established in England prior to the mid-eighteenth century, and more than 100 of them organized in England and Scotland between 1850 and 1900. The importance of these organizations was recognized more than a century ago, for Sir F. Eden, in a work published in 1797, says that these institutions increased the "comforts of the laboring classes who belong to them, as will be evident from comparing the conditions of members and those who, in the same village, are content to rely on the parish for relief. The former are generally comparatively cleanly, orderly, and sober, and consequently happy and good members of society; while the latter are living in filth and wretchedness, and very often, from the pressure of casual sickness or accident, which incapacitates them from working, they are tempted to commit an improper act (not to say crimes) against which the sure results of a benefit club would have been the best preservative."

In tracing the history of English friendly socie-

ties, it appears that they were hampered by legislative restrictions of various kinds until 1875, when the Friendly Societies Act was passed, and the associations were then enabled to become a powerful factor in thrift activities of the British Isles.

In the earlier days these societies were also restricted by the well-meant but ill-advised patronage of the rich classes. Experience has shown in England, as elsewhere, that thrift work, in order to be successful, must be conducted along such lines as shall make these activities of the individual largely, if not entirely, voluntary.

One of the chief friendly societies of England is the famous "Hearts of Oak Society," the largest of the centralized orders. It has been in successful operation since 1842. This society transacts business with its branches by mail, and, in addition to granting sickness and death benefits, gives a small sum to its members at the birth of a child.

The English Post Office Savings Bank was the pioneer in this phase of thrift work, and, therefore, the Postal Savings Bank systems in all European countries are patterned after the British plan. A somewhat detailed description of the Post Office Banks of the United Kingdom will, therefore, give a general idea of the various systems existing at the present time in Europe.

The system, since its establishment in 1861, has accomplished much good. It is interesting to note that the original bill "for establishing a fund and assurance office for investing savings of the poor"

was introduced in the British Parliament as early as 1807, but only after agitation lasting more than half a century did the Government take up this work.

In the United Kingdom there are some 12,000 offices of the Postal Bank, where deposits or withdrawals may be made. A short time before the war one person out of every seven in England had money deposited in the Post Office Savings Bank. Deposits as low as a shilling and as high as £150 are accepted from the depositor annually, and each depositor may have placed to his credit the maximum of £200, including interest. When his account exceeds this amount the balance is invested in Government securities, unless the depositor designates some other use for it. The interest paid depositors is $2\frac{1}{2}$ per cent. per annum.

For the benefit of small savers, penny stamps are issued, which can be redeemed when a shilling's worth have been saved. Children over seven years of age may deposit and withdraw in their own names, but when under seven the guardian must transact the business. Accounts may be opened both by individuals and by societies. Withdrawals may be made by the depositor in person or upon due order. In cases of emergency the depositor may withdraw funds by telegram.

The English Postal Savings Bank system attends to the collection of dividends for its depositors whose accumulations have been invested in Government stock, and it also makes sales of these securities, for which service a small commission is charged. Not-

withstanding the popularity of the British Post Office Banks, and the vast amount of money deposited, and the low interest rate paid depositors, the system has not been self-sustaining. Italy, on the contrary, makes a profit from her Post Office Savings Bank system, after paying 5 per cent. interest on her consols. The Postal Savings Bank system in the United States also is self-supporting, the net profits in 1918 being \$1,135,000.

Generally speaking, Belgium, in her happy pre-war days, was a nation of independents—a country in which pauperism was unknown. Everybody practiced thrift. The Government had popular devices, not unlike our war savings stamps, and, in fact, there was provision even for saving the pennies and investing them with the Government. The Post Offices, the Government Savings Bank, and the branches of the Government National Bank all received deposits as low as one franc. When deposits were made in small amounts the depositor received an adhesive stamp similar to our thrift stamp. These were pasted in a book, which was given an official number and delivered without expense to the owner. This book contained the record of all transactions with the depositor, including the addition of the interest, which was computed annually. Correspondence concerning these transactions was carried through the mails without charge. In order to encourage school children and the very poor, postage stamps could be purchased and used as savings stamps. All letter carriers were provided with an equipment of station-

ery and stamps to supply those who wished to make these little investments.

Another form of practical thrift fostered by the Belgian Government was the life annuity, which could be contracted for at any place where government savings were accepted, and at the offices of the tax collectors as well. By this system payments varying from one to 1200 francs could be made. Special attention was given to teaching thrift to the children of Belgium, for it was recognized that only in this way would the nation remain thrifty. As a result, the Belgians were a happy, industrious, and prosperous nation, notwithstanding their exceedingly overcrowded domain and their powerful commercial competitors.

An idea of the contrasting pre-war conditions in Belgium and in the United States can be gathered from a statement made by one of the Belgian Commissioners who visited the United States in 1914. He said he and his companions saw in America "hundreds of miles of fertile land lying fallow—orchards and fields, with ungathered products lying on the ground. We saw miles of young trees being destroyed by fires started by engine sparks, and left to burn. We saw farms divided by wooden fences that contain enough lumber to build the homes of all Belgium. Everywhere in the country was wasted land. If we had such bounteous wealth of land and other resources as are wasted here, we could transform our people into conditions of prosperity beyond dreams. Why in Belgium even our dogs

work! Every city lot is cultivated, and most of our garden products are raised on less ground than Americans waste in unused back yards."

What thrift did for the Belgians in the building of sturdy characters was gloriously displayed when their little country was invaded by the German hosts. Overwhelming physical power alone crushed them. But the spirit of the Belgian nation was never broken. In their practices of thrift they learned lessons of patience and fortitude, and now, after their years of martyrdom, the thrifty Belgians may again sing in the land of their fathers.

The School Savings Bank, which originated in France, has developed more successfully there than in any other country in the world, and no doubt the success of the system has been one of the underlying causes of the splendid thrift of the French people. This belief is based on the principle that habits formed in youth exert a more powerful influence than those acquired in later years. For generation after generation the people of France had been frugal, and before the war they had a better understanding of thrift than had any other nation.

Someone has stated that "France was saved by thrift." After her disastrous defeat at the hands of Germany in 1870 she lost the provinces of Alsace and Lorraine, and was compelled to pay an indemnity of one billion dollars. The value of thrift then was splendidly demonstrated. For, with characteristic French patriotism, the people came to the assistance of the Government with their savings in those dark

4

days, and made it possible for the heavy indemnity to be liquidated in a very short time. The same spirit was displayed by the French people during the entire course of the World War.

The French have been known as a nation of bond buyers, and the issues of Government bonds of very small denominations have afforded a medium of investment which has appealed alike to the Frenchman's frugality and patriotism. Through these habits of thrift it has been possible for French capital to become a powerful influence in world finance. The Bank of Japan, for example, the largest institution of its kind in that country, is backed entirely by French money. For many years France was Russia's banker, and, prior to the war, Russian obligations to the French nation were \$3,500,000,000.

Although France had an exceedingly low wage scale prior to the war, there were 362 savings bank depositors out of every 1000 population. A very good idea of economic conditions among the people of France before the war may be gained from the following statistics: The "Annuaire Statistique" for 1910, which comprises the Government reports of all the estates probated in France during the year 1909, shows that of all persons who died that year, both men and women, 29.83 per cent. left estates of less than 500 francs; 25.72 per cent. of the total number left estates between 500 and 2000 francs; 28.07 per cent. left estates between 2000 and 10,000 francs; 12.39 per cent. left estates between 10,000 and 50,000 francs; and 2 per cent. left estates

between 50,000 and 100,000 francs. It thus will be seen that a very large proportion of French people die leaving a fair accumulation of property.

The thrift activities of the French were largely exerted through the medium of the small Government bonds, issued in denominations as low as two and three francs. Nine-tenths of France's 10,000,000 electors were investors either in Government debt certificates or some other form of security, and there were 12,500,000 savings bank depositors in the Republic, over 50 per cent. of whom had each less than \$4 to his credit. But, no matter how small the amount may be, the French always are glad to save, and they appreciate very keenly the value of little things.

An instance of this is shown in the way the French secure kindling wood. They gather up the smallest twigs that are cut from the trees, tie them in bundles, load them in their little carts, and carry them into Paris, where they are sold. In America the larger branches and limbs of the trees, when cut from the trunk, are generally allowed to lie on the ground and rot, or are gathered into piles and burned. Such a procedure would be regarded as tragic improvidence in France.

No fruit is ever wasted in France, excepting the blackberry, to which reference has been made. What fruit is not sold at once on the market is converted into wine, cider, marmalade, or some other form of food that can be indefinitely preserved. In these customs, as well as in countless others, one finds

revealed throughout the French republic a keen appreciation of the fact that nothing is too small or too insignificant to be saved.

French housewives probably excel the women of all other nations in their skill in utilizing the full amount of food from their purchases. Absolutely nothing is wasted in the French kitchen. There is a recipe for every possible left-over article. For example, Americans always throw away the feet of chickens, whereas the thrifty French housewife saves the chickens' feet for use in making soup. One of the great Chicago packers was once credited with the statement that at the stockyard in that city the by-products industries have been developed to such a state of efficiency that nothing is wasted—not even the “squeal” of the pigs. This story may serve in a way to illustrate how thoroughly the French housewife eliminates the last particle of waste in her kitchen.

The French are a pleasure-loving people, but the expenditures of the average Frenchman for diversion are necessarily limited. To them thrift provides the only means of happiness, advancement, and success. The shop-girls of Paris are noted for their *chic*. When one sees them about the boulevards and streets of the French capital, or in the shops or stores, they give the impression always of being smartly and becomingly dressed. This is not owing to lavish expenditure of money on wardrobes, but because, through inherent thrift, the average Paris girl is able to make over her old hats, suits, and

dresses, and gives the fashionable appearance for which the women of the French capital are noted. These French girls and French women illustrate just how thrift should be practiced in the matter of clothing. It is advantageous as well as desirable to present a good personal appearance. But this does not mean that extravagance in the matter of dress is justifiable any more than one is justified in maintaining a shabby appearance merely for the purpose of saving money. The French people know the value of dressing well, and they know also that this can be accomplished in a thrifty manner, and without wasting money or materials.

Thrift to the French does not mean selfishness or greed or narrow practices. It means, as always should be the case, constructive methods of living. France, entirely as a result of the thrift of her people, had made herself, before the war, one of the great creditor nations of the world. Nearly every country paid tribute to her, and she was absorbing into her banks a large percentage of all the new gold taken from the mines.

The Peoples' Banks of Italy have for many years done much to develop habits of saving among the people. Signor Luigi Luzzatti was responsible for the Peoples' Bank movement, which originated in Milan in 1866. The small bank was organized with a capital of only \$140, the primary purpose of the institution being to combat the injustice of usurers. Shares in the bank were issued and sold in denominations of \$5 to \$10 each, with a small entrance fee.

From this small beginning the system grew until it now is a great factor in the life of the Italian people. Loans are made only on short-time maturities, usually for a period of three months, although a rather liberal policy of renewals is maintained.

"Loans of Honor" are made by some of the banks to persons who are able to furnish no security, and it is a matter of gratification to know that these loans have been made with such good judgment, and the borrowers have been actuated by motives of such high integrity, that comparatively few losses have been sustained. The Bank of Milan (which started in 1866 with a capital of \$140, and in which, according to Luzzatti's statement, "my heart is wrapped up") developed into a powerful institution, with a membership of upwards of 18,000 shareholders before the war.

Signor Leone Wollenborg was the founder of a similar movement among the country people of Italy, and he seems to have had an understanding of the educational value of thrift, which has resulted in moral as well as financial benefits. No one could become a member of Doctor Wollenborg's banks unless he was able to read and write, and as a result, great good has been done in eliminating illiteracy.

Membership in these banks is also denied to drunkards or persons guilty of any form of dissipation. The result has been that they have exerted an uplifting influence in the rural communities where they have been established. There were, according to the best available pre-war statistics, more than

400 rural banks of independent formation in Italy, in addition to approximately 100 of the Wollenborg type of savings bank.

The Peoples' Banks of Italy have detracted somewhat from the number of depositors in the Post Office Savings Banks, as the people naturally preferred to use institutions in which they were shareholders. These Peoples' Banks, in addition to encouraging frugality among the masses of the people in Italy, have enabled the farmers to develop their land to the highest state of productivity, furnishing the ready money with which to purchase stock, fertilizer, and machinery, erect buildings, construct fences, and make such other improvements as are needed. Thus, the evils arising from over-congestion in cities have been somewhat corrected, by making it possible for a larger rural population to be sustained.

An element of strength with these small mutual banks also has been shown in the fact that the borrowers have been most scrupulous in the repayment of loans, because failure to do so meant losses to their friends, and thus lowered their standing in the communities in which they resided. The necessary investigation and checking up on the ability and morality of the applicant for a loan has proved stimulating to the morale of the people.

Some of the effects of Italian thrift were demonstrated a few years ago when an investigation in New York City revealed that nearly \$200,000,000 worth of real estate in that city was in the hands

of Italians. In most cases the man owning a building acted as the janitor of the same. The investigator visited the presidents of many banks, and all told the same story—the Italian laborer, artisan, and professional man saves his money until such time as he can set it to work earning dividends for him.

In many parts of Europe one encounters some form of the coöperative movement. The economic value of coöperative marketing methods is the elimination of the so-called middle man. The products go directly from producer to consumer, and thus all unnecessary labor cost is eliminated. Hence, the producer gets the maximum price for his products, and the consumer gets his food commodities at the minimum price.

In Belgium, Switzerland, Holland, and Denmark, one found before the war much development of the coöperative plan, particularly in the marketing of Holland dairy products in London. However advantageous these methods are in Europe, they are not generally practicable in the United States, save in a limited way. They might be adopted in and around our important urban centers; and, in fact, through the medium of the parcel post, there is now considerable direct selling to the consumer by the American farmer, dairyman, and poultry raiser. But the coöperative movement will not reach the stage of importance in America that it holds in Europe—at least for a good many generations.

Farmers of Holland offer splendid examples of thrift, not alone in the utilization of every square

inch of available land, but also in the care and attention given to livestock. In the summer time the finer cows are blanketed to keep off the flies, and in the spring the cattle are covered to protect them from cold rains. In the Netherlands, the grim fight to preserve their land from the constantly threatening encroachment of the sea has bestowed on the Hollanders a sturdiness of character and has made them a most admirable people. Everywhere in that wonderful little country with its flowers, its placid canals and its picturesque windmills, one finds manifestations of intelligent, constructive, thrift. Thrift has indeed made Holland, as it has made Switzerland, Denmark, Belgium and France.

By way of comparing general conditions in Europe prior to the war with those in the United States, as based on the number of savings bank depositors per 1000 population, we ranked thirteenth among the great nations of the world. The relative standing of these countries in this respect was as follows: Switzerland, Denmark, Norway, Sweden, Belgium, France, Holland, Germany, England, Australia, Japan, Italy, United States. In Switzerland nearly six out of every ten persons were savings bank depositors, but in the United States the ratio was just a little better than 1 to 10. Statistics in Switzerland show that there was an average of five savings depositors for every two families, and in all of the European countries there was one savings depositor to each family.

The showing of various European countries in

the matter of fire prevention also is of much interest. The figures for 1913, the last pre-war year, show the per capita losses from fires in the United States as compared with the losses in Europe as follows:

United States	\$2.10	Austria	\$.25
England53	Italy25
France49	Switzerland25
Germany28	Holland11

It is to be remembered that, according to reliable authorities, 90 per cent. of fires are caused by carelessness, and 75 per cent. of them occur in homes. In this phase of thrift, therefore, we have much to learn from Europe, and it would be well if we could study in detail the methods adopted in European countries for the prevention of fires, for these studies would result in the saving, not alone of many millions of dollars' worth of American property each year, but would prevent the loss of many lives.

While many apparently contradictory conditions were found in the various European countries before the war, three facts stood out clearly to the European visitor who was studying the problems of personal economics and thrift:

1. The waste of land in European countries was almost negligible.
2. Among most European peoples there was a very clearly defined impulse to save money and provide for the future.
3. In no European country was there any general waste of food or other commodities.

In each of these points Americans have, in the

past, been most deficient, but this statement is not made with any desire to join in the denunciation one hears of America for its thriftlessness or to exalt, without qualification, the thrift of European nations.

One must look beyond superficial indications. Both Americans and Europeans have followed along natural lines. In the United States a great storehouse of wealth was placed in our hands, and our wastefulness was the natural result. Meanwhile, the resources in European countries were limited, the ratio of population to land areas was large, the wage-scale was low and practices of thrift resulted as a matter of necessity.

Generally speaking, the fact was observed in Europe, as in this country, that illiteracy and thriftlessness invariably were co-existent. Where educational work had made progress there could always be found a stronger tendency to practice thrift. In such countries as Russia, Serbia, Montenegro, Bulgaria and Turkey, there existed dire poverty, ignorance, squalor and immorality. Moreover, in other European countries, where there were educational advantages offered to the rising generations, particularly in Switzerland, Holland, Denmark, France, Belgium and England, there were evidences everywhere of thrift. It seemed apparent that there was an opportunity for the people of the United States not only to learn valuable lessons from these facts, but that certain specific activities could be inaugurated in this country that would result in the accomplishment of substantial good. It was observed that in

countries like France and Belgium where special stress was laid on teaching thrift to the children, a more substantial form of thrift existed throughout the entire range of the population.

Hence the determination was reached that upon the completion of the European trip then being made, efforts to inaugurate some activities along educational lines would be started, because, through the medium of the schools it was felt that thrift could be taught to the best advantage; also it seemed more likely that a more correct system of encouraging thrift would be evolved by our school authorities than by any other organized body.

In substantiation of the contention that thrift must be taught intelligently and understandingly, reference may be made to the situation as it existed in England before the war. Taking into consideration the low wage-scale and the congested conditions in the principal British municipalities, a great amount of good has been done through such methods of encouraging thrift as were employed, coupled with the devotion of many of the public-spirited men and women of Great Britain and the broad attitude of the government.

The secret of the fault in England was that thrift was taught merely as a money-saving function. So far, so good. But sometimes a half truth is only a little better than an untruth. By fostering the belief that thrift meant only saving money, some very serious misconceptions were encouraged. In confirmation of the correctness of these deductions with

regard to the erroneous viewpoints of the average Englishman before the war, Mr. Hartley Withers, Editor of the *London Economist*, recently made the following observations:

“When the public was called upon to assist in financing the war by saving, the entire country was honeycombed with delusions concerning money and the spending thereof which made it seem an almost impossible task to persuade it within any reasonable time, that saving money was a patriotic duty in time of war or at any other time. The well-to-do class, the education of which concerning money matters, was mostly a minus quantity, were convinced that, since spending money gave employment it was at all times the right and proper thing to spend money as fast as possible and ‘help poor people’ who wanted work. It had not dawned upon them that there is any difference between spending money on a display of fireworks and on building a factory to give employment to those who built it, and to continue to give employment to all who work in it, and moreover, to increase the supply of goods that a man wants for his living and comfort. Among the poor classes this belief also flourished in a vague, unconscious way, and in their case the prejudice against saving was greatly strengthened by the very narrow margin that the general level of wages gave them for subsistence. Their power to save was so small that the encouragement to save was reduced almost to a vanishing point. Only a few saw that those who spent all they got would almost inevitably be

obliged at one time or another to live on someone else, and the deeper economic fact which lies behind saving in normal times—that without saving there can be no new capital, and that without new capital there can be no expansion of the equipment of industry—had not even dawned except upon a small minority of thinking Englishmen.”

But England learned the understanding of thrift in her four and one-half years of suffering. Then it was that English thrift reached the heights of sublimity. Every man, woman and child bought war savings securities averaging considerably more than \$2500 in value. More than 40,000 war savings associations were formed and continued in operation until the end of hostilities. Of this number 12,000 were formed in schools where their work was directly educational and from which Great Britain throughout all coming generations will reap benefits of incalculable value. During the period of the war about 3,000,000 war savings certificates were sold every week. Small shopkeepers bought them of the government and then resold them to their customers, gladly losing the interest between the time of purchase and sale. It was estimated that, as a result of the efforts of the war savings committee, more than £1,250,000,000 came from the pockets of the very small investors, a considerable percentage of whom had never saved a penny before. This was true because the war furnished an exalted motive for the practices of thrift, and the English people were equal to the opportunity that came to them.

CHAPTER VIII

THE ADVANTAGES OF THRIFT TO THE INDIVIDUAL AND TO THE NATION

THRIFT is essential as the guiding principle of the individual because it imparts poise, moral stamina, courage, ambition, independence and efficiency.

Whatever a nation possesses of honor, progress and enlightenment is equal to the conceptions and practices of its individual citizens. In brief, the nation rises or falls with the personal practices of the individuals composing it.

In the life of the individual it must be remembered that it is not possible to practice thrift in many matters without receiving benefits in other ways. While one is saving money, his frugal habits mean the conservation of time, health and energy, the uplifting of his moral instincts and the development of his mental capabilities.

Thriftlessness is not alone an economic vice. It cannot possibly mean lack of prudence in financial matters only. Material waste must always be accompanied by moral and mental deterioration. The former popular misunderstanding of thrift in America has been due partly to the fact that we looked at these things merely from the standpoint of dollars and cents. When one spoke of thrift, there came to mind thoughts of the miser counting his gold. There was a popular disinclination to accept the

fact that thrift has constructive values which cannot be counted on an adding machine.

A rule of life, as experience has shown and observation will verify, is that money saved by the thrifty is put to good purpose, while that which is squandered goes for purposes that are injurious and often discreditable. The true values of thrift, therefore, never can be set down in figures. Your savings bank book does not tell the whole story that lies back of your accumulations any more than your Liberty Bonds represented the face value of your patriotism.

For every dollar set aside there are collateral blessings such as added time, improved health, increased efficiency and the boundless treasure of a contented mind. Likewise, squandered dollars might often tell stories of wasted hours, ruined health, lost ambitions and defeated purposes. The moral and mental gains of thrift are generally far greater than are the financial ones.

Ruskin said, "Twenty people can gain money for one who can use it, and the vital question for individuals and for nations is never 'how much do you make?', but 'to what purpose do you spend?'"

This is not meant as a depreciation of the purely material advantages of thrift to the individual and to the nation. Looking back now over our war-time experiences we observe how our thrift was translated into shiploads of food that went hurrying across the Atlantic. From the dollars and the pennies that were poured into the war chest of Uncle Sam by one hundred million loyal Americans there

came great battleships, bristling with big guns; tons upon tons of munitions and two million bayonets in the hands of our soldiers thrust at the heart of German autocracy.

No better example of the material power of thrift ever was shown than during those eighteen months of American participation in the World War, when, out of our mighty resources, we built the greatest war machine the world has ever known—a force which proved the deciding factor in crushing the ponderous military organization of the German Empire that had been in careful process of upbuilding since the days of Frederick the Great.

The statement was made recently by a well-known and reliable American magazine that 80 per cent. of the successful men in this country began life poor. One has but to review the biographies of the great men of this country to realize what thrift meant to them in material success. The annals of our Republic are glorious with the deeds of those who began their careers in the midst of abject poverty and lived to gain the highest honors of statesmanship or who contributed to the industrial upbuilding of our Republic and aided in giving it the commercial position it now occupies.

Gladstone summed up the value of frugal habits exceedingly well when he said, "Economy is near to the keystone of character and success. The boy that is taught to save his money will rarely be a bad man or a failure; the man who saves will rise in his trade or profession steadily; this is inevitable."

This is the value of thrift to the individual. Multiply it by one hundred million and you have the value of thrift to the American nation.

Benjamin Franklin's appreciation of the material value of thrift was epitomized as follows: "Remember that money is of a prolific, generating nature. Money can beget money, and its offspring can beget more and so on. Five shillings turned is six, turned again and it is seven and threepence, and so until it becomes 100 pounds. The more there is of it the more it produces every turning, so that the profits rise quicker and quicker."

No matter on how small a scale we are able to save money, it contributes to our financial upbuilding. Any sum of money saved and invested and put out at four per cent. compound interest will more than double itself in 20 years. Take \$10 as a unit; at the end of the first year you have \$10.40. At the end of the fifth year you have \$12.70, your interest having amounted to \$2.70 during the half decade. At the end of the tenth year your interest earnings will have grown to \$6.20, giving you an asset of \$16.20, and at the end of 20 years your interest will be \$10.70, or a total of \$20.70, which is more than double your original sum. On the same basis, \$100 will become \$207 and \$1000 will grow to \$2070. Saving money is indeed the first step in thrift and therefore is of primary importance.

The saving of \$1 a week for 15 years with four per cent. interest compounded semi-annually, will net a little over \$515, while \$5 a week saved in the

same manner will produce the sum of \$2578 in 15 years. A monthly saving of \$10 if allowed to draw four per cent. interest compounded semi-annually, will amount to \$1475 in 10 years. One might go on indefinitely in this manner to show the material value of thrift.

James J. Hill stands as a worthy example of the power of thrift in material matters. In his later years he summed up his observations along this line in the following truthful utterance:

Thrift is not a virtue of to-morrow, but of to-day. The young man who puts off until he is earning a larger income or has satisfied some present want, or for any other reason, the effort to save and accumulate is pretty sure never to begin unless under the pressure of misfortune. And it is really true that only the beginning is difficult. The first \$50 or \$100 are slow to gather, and look unimportant even after they have been saved. But there is magic in the fact. The income from investment, however trifling, confers a sense of power and carries a promise that allures. More important than all, a habit of saving has begun to push a sprout through the crust of indifference and self-indulgence. Independence in character asserts itself. Purpose strengthens. Possibilities appear. Thrift is a rare discipline in self-control. Presently there is a new man and a new force in the world.

Chancellor David Starr Jordan, of Leland Stanford University, in addressing the International Congress for Thrift in Festival Hall, at the Panama-Pacific Exposition in August, 1915, defined the beneficial influences that come from thrift of money as follows:

The spirit of thrift is opposed to waste on the one hand and to recklessness on the other. It does not involve stinginess, which is an abuse of thrift, nor does it require that each

item of savings should be a financial investment. The money that is spent in the education of oneself or of one's family, in travel, in music, in art, or in helpfulness to others, if it brings real returns in personal development or in a better understanding of the world we live in, is in accordance with the spirit of thrift.

Thrift represents both to the individual and to the nation material upbuilding, mental growth and moral development. It means the difference between success and failure. The best testimonial ever written in favor of thrift is history itself. The downfall of Babylon, the disintegration of Greece, the ruin of the ancient Roman Empire—are examples of the undermining, deteriorating influence of thriftlessness. The success of modern civilization may be attributed to thrift, for the conquering nations of western Europe all learned generations ago the upbuilding value of this virtue.

In America, too, while our prodigious wealth developed wasteful habits with many, we have turned at last from our thriftless ways. Happily, we have begun to learn our lessons in thrift and to practice them while we still are a young nation. As time goes on we shall learn with ever-increasing intelligence the value of thrift both to our people as individuals and to the nation.

CHAPTER IX

THE INTERNATIONAL CONGRESS FOR THRIFT

IN the fall of 1914 the American Society for Thrift, received an invitation from the directors of the Panama-Pacific Exposition in San Francisco, to conduct an International Congress for Thrift at the Exposition to be held in San Francisco in 1915.

This Congress was held in Festival Hall, Exposition Grounds, August 11th, 12th and 13th, 1915, and marked the first event of the kind that ever took place in the United States. In fact, it was the first time in the history of the world that a body of men and women ever came together for the purpose of definitely inaugurating a national thrift movement along broad educational lines.

It is hoped this statement will not convey an impression of lack of appreciation to the fullest extent of the value of all previous activities made in behalf of thrift. Each meeting and each organization has served a worthy purpose and contributed to the sum total of thrift education.

The summer of 1915 was a propitious time for the inauguration of a great thrift movement, national in scope and educational in purpose, and it was with these conceptions in mind that the directors of the Panama-Pacific Exposition planned the Thrift Congress.

Having just returned from Europe, where were

seen on one hand the beneficent effects of thrift through education and on the other hand the direful consequences of thriftlessness combined with illiteracy, I felt very strongly that the directors of the San Francisco Exposition, in planning the International Congress for Thrift, had arranged an ideal opportunity for the beginning of a work which was much needed in America.

How deeply America really stood in need of thrift education, and how great were the national and individual benefits that might be derived from this source, were fully demonstrated two years later when we became one of the belligerent nations.

The International Congress for Thrift was opened on the morning of August 11, 1915.

That day will ever mark a milestone in the history of thrift progress, for it was the first time that an officially recognized and proclaimed "Thrift Day" was observed in the world. Governor Hiram Johnson, of California, by proclamation designated the day which marked the opening of the thrift congress as "Thrift Day" and requested that the people of the State, as fully as possible, devote their thoughts throughout the day to the subject of thrift.

Since that time thrift has become such a vital part of our national life that its official observance has ceased to be an event of importance; but in those earlier days, before the great war added such impetus to the thrift movement, the official dedication of one day to thrift by the great State of California was indeed of much significance.

INTERNATIONAL CONGRESS FOR THRIFT 105

The International Congress for Thrift was in session three days, during which addresses were made by numerous speakers, all of whom spoke on the need of more systematic work along thrift lines in the United States.

As a result of these deliberations it was decided by the Congress that overtures should be made to the National Education Association, which was to meet in Oakland, across the bay from San Francisco, within the course of a few days, and resolutions, accordingly, were adopted. A committee was appointed to go before the National Education Association with the request that this body, which represented the great pedagogical profession in the United States, take such steps as might be deemed necessary to give thrift a place in the curricula of the public schools of the nation.

In opening the International Congress for Thrift attention was called by the writer to the great need of thrift in the United States, particularly as a result of the war, and an attempt was made to emphasize the need of concerted action. While we had not then entered the conflict it was apparent that we would soon feel in an economic way, at any rate, the effects of the war, and we would be compelled to share in the economic burden as a result of the waste and destruction being enacted across the sea. This opening address to the Thrift Congress follows:

“In addressing you at the opening of this, the first Congress for Thrift ever held in the world, I feel a deep sense of personal humility. This move-

ment is so broad, and of so far-reaching importance to all humanity, that, as president of the Thrift Society, I feel a certain sense of littleness—like that which overwhelms us when we contemplate the starry heavens at night. Words are incapable of describing the magnitude, significance and possibilities of this movement, if we are faithful to our duties and our opportunities. For if we shall lead humanity into more thrifty ways, and especially our fellow American citizens, we shall, in reality, be turning many a human soul from penury to prosperity, from want to affluence, from failure in everything to success in everything.

“Within the walls of Festival Hall, here on the grounds of this magnificent exposition, we are gathered this week to take counsel together respecting plans and methods by which we may lay a foundation for the thrift of the coming America—and by thrift is meant thrift in its broadest sense—the kind that makes better men and better women, and better children—the thrift that will build a better nation. This movement for thrift has become necessary as a result of the eternal law of supply and demand. It has come because of the necessity of combating the growing extravagance of the age, both as individuals and as nations. Thrift work may be divided into three classifications—individual, national and international, and national thrift is almost wholly dependent on individual thrift.

“Laying aside a few dollars each week does not necessarily make one a thrifty person. Thrift means

so much more than merely saving money—it means personal efficiency—it means plans—it means self-control—it means foresight—it means prudence—it means sane and legitimate self-confidence—it means all that makes for character. It is as far removed from miserliness on the one hand as from extravagance on the other. As we build the ideals of thrift, we build character.

“Thrift in its national aspect tends to the elimination of the vast waste which now exists in our country; waste in resources—waste in production—waste in distribution—waste in expenditure—waste in unemployment—and just as thrift builds up the best in the individual character, so it must build up the best in national character—but as national thrift must depend largely on individual thrift, it becomes our patriotic duty to be thrifty. If we love our flag and all that it stands for—and all that we know it must stand for, in the decades that are to come we will be thrifty, for thrift is patriotism—the patient, plodding heroism that comes in the everyday life of our citizens.

“Turning to the international field, we find the climax of all waste—*war*—which means waste in lives—in suffering—waste in fields trampled in the ground—homes buried in the dust—hill and valley given to the torch and the bomb—and may I not say, perhaps, in its broadest sense, the greatest of all—the waste of human love and the brotherhood of man. The world peace propaganda is, after all, only an international aspect of the thrift movement. But

it is in the field of individual endeavor that the American Society for Thrift must find its most available opportunities for success.

"It was Robert Louis Stevenson who said: 'Happiness consists in earning a little and spending a little less'—but thrift as we understand it in its broadest sense, must go further than this. There must be thrift in every resource at our command. There must be thrift of health—thrift of time—thrift of energy—as well as thrift of money. President Wilson covered the ground well when he said: 'If a man does not provide for his children—if he does not provide for all who are dependent upon him—and if he has not that vision of conditions to come, and that care for the days that have not yet dawned, which we sum up in the whole idea of thrift and savings—then he has not opened his eyes to any adequate conception of human life. We are in this world not to provide for ourselves alone, but for others, and that is the basis of economy—so that thrift and economy, and everything which ministers to thrift and economy, supply the foundations of our national life.'

"It is the propagation of thrift of this kind that the American Society for Thrift is striving to bring about. And let us emphasize again, that there is no thought of encouraging avarice or tight-fistedness; no encouragement of the false economy that comes from hoarding money, withdrawing from circulation funds which should be used for the upbuilding of communities and the development of business indus-

tries. Thrift is the elimination of wasteful habits, the expenditure of time, money and energy to the ends of good and worthy accomplishment, money expended wisely, not unwisely, time spent in helpful pursuits, and energy prudently expended in a conquest of noble success.

"In brief, let us take the philosophy of Benjamin Franklin and apply it amid the stress and turmoil of our present day. America stands to-day on the frontier of a new life. Across the water is being fought the greatest war in history—a conflict of ideals—unparalleled in the history of mankind. While we have not been drawn into this cataclysm, we have not been able to escape its effects, and it seems that if one can read aright the signs of the times, this war means above all things else, that Americans must turn to habits of thrift if they would save the future of the nation. All mankind must share in this carnival of colossal waste that is raging across the seas. You cannot wipe out billions of dollars, annihilate millions of men, and pauperize countless thousands of widows and children without incurring a debt that all humanity must pay.

"There was need for thrift in the sturdy days of Benjamin Franklin. There never has been a time in the history of America when thrift has not been expedient, but to-day it can truthfully be said that there never has been a time in the history of our beloved country when the necessity for national and individual thrift was of such crying intensity. So this Congress for Thrift has duties which, if con-

scientiously performed, will make this convention historical, because the future of America can be safeguarded only by the thrift of its people.

“Our noble forefathers signed the Declaration of Independence, wrote the Constitution of the United States, and fought at Valley Forge and Yorktown. They left to us a heritage of freedom and liberty such as no nation of people anywhere else in the world possess. But this great war across the Atlantic has precipitated another crisis in the affairs of this Republic. War, waste and famine are stalking abroad. In this crisis let us be as patriotic as were our forefathers; let us guard the inheritance they gave us, and let us remember our duty to posterity.

“In reviving the practices of thrift, we are not asking for anything that is new. The statement may be ventured that all successful men in the history of the world achieved their ambitions, to a great extent, through habits of thrift; that is, they have been thrifty of their energies and their time; they have gotten the most possible out of every hour. As Longfellow said: ‘They, while their companions slept, were toiling upward in the night.’

“Lord Rosebery, the famous British statesman, said: ‘Whatever thrift is, it is not avarice. Avarice is not generous—and, after all, it is the thrifty people who are generous. All true generosity can only proceed from thrift, because it is not generosity to give money which does not belong to you, as is the case with the unthrifty, and I venture to say that of

all the great philanthropists—all the great financial benefactors of their species—of whom we have any record, the most generous of all must have been thrifty men.'

"The *Saturday Evening Post*, in a series of articles on thrift, made the following interesting statement: 'Analyze thrift and you find that it may range from putting aside pennies for a rainy day to a definite organized campaign against waste among millions. Since the common idea of great wealth naturally eliminates the sacrifice that saving sometimes imposes, the question arises, 'Why should the rich be thrifty?' Ask any rich man and you will find out, and you will learn that the accumulation of money begets the fixed habit of demanding a full return on outlay—that is thrift. Men of wealth learn the value of money, and when they expend it, no matter for what purpose, they are determined to get its full equivalent.'

"The point is, that the practice of thrift changes a man's whole viewpoint of life. I shall never forget how my father early impressed on me this phase of the value of thrift. 'My son,' he used to say, 'before you have saved your first \$100, it seems very hard, indeed, but after you have accomplished it, you contemplate the laying aside of the next hundred with added enthusiasm, and thus you will find it always.' And it is this aspect of thrift that elevates the mission of this organization beyond the plane of mere financial economy—for when a man practices thrift he not only fortifies himself in material things

against old age, sickness or adversity, but he adds strength and equipment to his entire character.

"This reminds me of a characteristic letter once written by Abraham Lincoln in answer to an inquiry from an eastern merchant regarding the responsibility and character of a fellow townsman, when Lincoln was a young lawyer in Illinois. Mr. Lincoln wrote as follows: 'Dear Sir: Yours of the tenth received. I am well acquainted with the gentleman named, and know his characteristics. First of all, he has a wife and baby; together they ought to be worth \$50,000 to any man. Then he has an office, in which there will be a table worth about \$1.50, and three chairs worth, say, \$1. Last of all, there is in one corner a rat hole which will bear looking into. Respectfully, Abraham Lincoln.'

"These examples of individual thrift have been referred to in order to show the inter-relationship between thrift and individual success. And national success must be based on individual success. If this nation is to be thrifty in the future, and face the problems that the past era of wastefulness and the present era of war have thrust upon it, there first must be individual thrift.

"There is waste on every hand, in city and country alike. Of the 878,798,325 acres of farm land in the United States, but 478,541,750 acres are now improved, leaving 400,346,575 acres unimproved. The abandoned farms of New England, deserted by the generation of farmers that migrated to western lands, have been made fertile and produc-

INTERNATIONAL CONGRESS FOR THRIFT 113

tive by Canadian and European immigrants who have tilled the soil for centuries and know how to make it yield crops.

"We all know that the one safeguard against pauperism by the countries of Europe has been thrift. France, Germany, Belgium, Holland and Switzerland have been the leaders in thrift. We all know how, in these countries, the smallest plot of ground is made to yield its share of the national wealth—how everything of value is put to some good purpose. The National Bureau of Education at Washington, has estimated that the labor of the school children of this country which could be directed to the cultivation of school gardens, back yards and vacant lots, might add \$200,000,000 to the national wealth each year.

"All of you who are gathered here to-day have, by your presence, signified your support of the thrift movement which is being led by the American Society for Thrift. It is not necessary to take more time in pointing out examples of thrift or calling your attention to the fact that the greatest problem that confronts our nation to-day is this: How shall we meet the demands that shall be made upon our resources in the future? To do this, to safeguard the future, the people must be thrifty. Prodigious waste must stop.

"And how shall we go about the solution of this great problem?

"After some years spent in a study of this question both in this country and in foreign lands, the

following conclusion has been reached: The one best way to make sure that the American of to-morrow will be thrifty is to begin to-day teaching lessons of thrift in the schools. National thrift depends wholly upon individual thrift. The child of to-day is the man of to-morrow. Make the child of to-day thrifty and the nation of to-morrow will be a thrifty one. It is not meant by this, that there are not other fields of endeavor. Men and women who have led lives of wastefulness and extravagance can, through an educational propaganda, be greatly benefited. But it is only through the child that we can lay the foundation and build a superstructure that will hold secure against the storms that are bound to come in succeeding generations.

“ We know the habits of childhood have a greater influence on the life of the individual than any other element. We know that the teachings of thrift in the schools of America, public and parochial, cannot fail in making the coming generation thrifty. True, there will be individuals who will disregard these teachings, but if a certain amount of time each day is devoted to thrift teachings in the schools of this country, there will be a greater benefit to the coming generation than any of us here to-day dare dream of. We know also how the child, learning its lessons in school, carries these teachings home to the parent. We know the desire of the parent, also, to set a worthy example to the child; so that while teaching thrift to the child we are indirectly carrying the same message to the parent.

INTERNATIONAL CONGRESS FOR THRIFT 115

"And so let us hope that you will make one of the chief functions of this Congress the outlining of a plan for the teaching of thrift in the schools of America. We have met here by invitation of the Panama-Pacific International Exposition, and this Congress is held under its auspices and becomes a part of its educational activities. In due course of time these beautiful buildings will disappear; the words that are spoken here will vanish in the air. We are gathered here in this splendid City of the Golden Gate under most happy circumstances. Nature, out of her great bounty, has bestowed upon us everywhere wonderful crops. Notwithstanding the staggering conditions abroad, the wheels of industry are turning. This is, indeed, a happy occasion in America. At this great Fair the peoples of the world are gathered together that they may learn more of each other. On this occasion, what could be finer and grander than the launching from this splendid building of a movement that shall spell the difference between prosperity and want for posterity?

"Let us inaugurate here in this room where now we are gathered, a movement that shall find a place in history—and let us do this not through any sense of pride, nor through any desire primarily to perpetuate in some way the spirit of the Exposition, for these impulses are unworthy of the occasion. Let us bear in mind rather that our duty to posterity demands such action. The American Society for Thrift is the only organization in existence in this country which has for its object the direction of

Americans in habits of thrift; we have the opportunity now to inaugurate this movement. Let us counsel together here to see if we cannot devise some plan by which there will be at once introduced into the schools of America a thrift curriculum. It is probably inadvisable or not possible to formulate complete or elaborate plans; this is too great a problem to be solved in a few days—but we can make a start. There will be held here next week a meeting of the National Education Association of America, composed of the leading educators of the nation. Can we not, my friends, during these few days, work out some plan which can be submitted to them next week? I believe we will find this great body of intelligent men and women only too willing to coöperate with us in beginning the work of teaching thrift in our schools.

“It would be possible to appoint committees to canvass various plans with a view of working out some program that will be a start; in fact, this work already has been done to some extent. In the State of Oklahoma, in a modest way, thrift is being taught in the schools. In the city of Passaic, N. J., also, this work is being done. Let us ascertain what the results have been there. Let us pick out the good points of the various plans that shall be submitted and lay them before the educators in their meeting next week.

“There is another phase of this work to which it is fitting to allude at this time. This Congress for Thrift should take steps to secure the support of the pulpit. While rightful opposition to more holidays

in America may exist because they tend to habits of wastefulness, this society should, nevertheless, go on record as endorsing and encouraging a plan for the setting aside of one Sunday each year when thrift shall be preached from the pulpit and taught in the Sunday schools. The Sunday before Labor Day could well be so designated. Labor and thrift are closely allied; at the present time the first Monday in September is set aside as a holiday in tribute to labor. How better could labor advance itself for the rightful enjoyment of that holiday than by learning lessons of thrift in the churches?

"So we trust that this Thrift Congress will accomplish two definite objects at least: formulate an introductory plan for the teaching of thrift in the schools of America, and begin a propaganda for the setting aside of one Sunday a year to be nationally observed as 'Thrift Day.' We might discuss many phases of this work—there is so much to be done, so many things that can be done of a helpful and beneficial nature—but it is best to devote our energies in the way that will produce the most substantial results. Every word we speak in behalf of thrift may find lodgement in some heart, and lead the recipient into more thrifty ways. But let us be thrifty in our teachings of thrift. Let us not waste our energies, our time, our resources, our opportunities. In reasoning here together, we may find that there are other plans that seem more feasible and more practical, than the two suggested; but let us not waste our time in desultory or purposeless deliberations.

Let us have a definite line of work, and then we shall be successful.

“It is an honor to the American Society for Thrift that you are here, but thanks are but a small reward. Each of you sitting here to-day is helping to make history. This meeting marks a new mile-post in our national progress and the nation of the future will not forget you who are here to-day. And in the days that are to come, when America, this beloved land of ours, goes on as the leader of nations, with peace, happiness and prosperity smiling upon its people, it will be said we are a happy people, we are a prosperous people, we are a peaceful people—because we are a thrifty people.”

CHAPTER X

NATIONAL COMMITTEE ON THRIFT EDUCATION IS FORMED

FOLLOWING the recommendations of the International Congress for Thrift, a communication was sent by the American Society for Thrift to the National Education Association, in session in Oakland, California, asking that a committee be appointed to investigate the thrift problem concerning America, and to report on methods by which the subject of thrift may be taught in our public schools.

The Executive Committee of the National Education Association recommended that a committee be appointed to be known as the Committee on Thrift Education. At a meeting of the Board of Directors of the National Education Association held on August 16, 1915, favorable action was advised on this suggestion, with a recommendation that the committee be authorized to report in due course to the National Council of Education and be made one of its committees.

President Robert J. Aley of the National Council of Education, appointed the following to serve as a Committee on Thrift Education:

Arthur H. Chamberlain, Secretary California Council of Education, Chairman.

Robert H. Wilson, State Superintendent of Public Instruction, Oklahoma City, Okla.

J. A. Bexell, Dean School of Commerce, Oregon Agricultural College, Corvallis, Ore.

John D. Shoop, Superintendent of Schools, Chicago, Ill.

S. W. Straus, President American Society for Thrift, New York, N. Y.

Henry R. Daniel, Secretary American Society for Thrift, New York, N. Y.

Milo H. Stuart, Principal Arsenal Technical Schools, Indianapolis, Ind.

Kate Devereaux Blake, Principal Public School No. 6, Manhattan, New York.

C. H. Dempsey, Superintendent of Schools, Haverhill, Mass.

To this committee later were added :

Lillian E. Tingle, Director Department Household Arts, University of Oregon, Eugene, Oregon.

Henrietta W. Calvin, Specialist in Home Economics, Bureau of Education, Washington, D. C.

This committee was authorized by the National Education Association to investigate the subject of teaching thrift and to make such recommendations as it deemed proper after an exhaustive canvass had been made.

The committee began its activities by conducting two essay contests, one of which was open to school children and one to adults. In the contest for adults the essays were to be written on the subject of thrift, including "an outline of method by which the principles of thrift may be taught in our public schools." The essays submitted in the children's contest were

on the subject of thrift. The committee also immediately authorized a compilation of a thrift bibliography. At the conclusion of the contest the first adult prize was awarded to:

Teresa M. Lenney, Seventh Grade Teacher, Trinity Place School, New Rochelle, N. Y.

Four persons were tied for the second place as follows:

Francis V. Frisbie, Former Teacher, Wilkes-Barre High School, and Secretary Catholic Prohibition League of America, Indianapolis, Ind.

Alfred F. Howes, Superintendent of Schools, Manchester, Conn.

Isador Kaplan, Teacher Public School 43, Brooklyn, N. Y.

Mrs. Cora L. Swafford, Minneapolis, Minn., Former Teacher Carter Practice School, Chicago Ill.

Special mention was made of the essays presented by:

T. W. DeHaven, Director of Commercial Department, High School, Houghton, Mich.

Mrs. Evelyn King Gilmore, Selma, Ala., Former Teacher Public Schools, Macon, Ga.

The committee ordered a monograph to be immediately published on the prize-winning essays presented in the contest which was compiled by D. Margaret Holmes, Secretary and Instructor, Department of Home Economics, Cornell University, Ithaca, N. Y. The thrift bibliography also was included in the monograph.

This booklet proved of great value in starting the

work. The various outlines of methods for teaching thrift principles covered a wide range of suggestive thought. Interest in the work of the committee thus was crystallized, and educators throughout the country began to turn attention to the subject. One paragraph from the synopsis was of special importance as indicating the trend of educational thought at that time.

"The United States may well begin to learn its lesson from the history of other nations and from the present World War. If history repeats itself, our country might seem to be rapidly approaching a crisis in which the huge accumulations of money, the lowered moral tone, the irresponsible spirit of the time, all point to the culmination of its period of usefulness and to the approach of its period of decay. But we are growing older and wiser. Thinking people are realizing that only by cultivating again the sterling characteristics of our forefathers can the future of the race be safeguarded. Warnings are sounded on every hand. The state is counting up its wastage. Experts employed for the purpose are telling us what must be done in order to preserve a worthy inheritance for future generations. Much is written concerning the necessity of making great efforts to save our forests, to conserve our minerals, to utilize the water-power going to waste, to restore our barren lands, to increase soil fertility, to apply the principles of scientific management to business and education, and, most important of all, to conserve our human material by eliminating the

greatest and most serious of all wastes, the waste of human life and vital force through preventable disease and death and infant mortality. All this is national thrift, and it is well to recognize that it must play an important part in national welfare."

It was in this manner that the foundation was laid for future educational progress.

While this essay contest was in progress another one was conducted by the National Education Association, open to all school children in the United States. Each county superintendent was asked to endeavor to secure a contest in each school within the country, outside of cities of 4000 population. That figure was chosen because of the fact that it was the basis for the directory issued by the United States Commissioner of Education. It was suggested that each school select the three best essays that were presented, using any system in the selection which the teacher desired. The three best essays from each school were sent to the county school superintendent, who, in turn, selected the five best essays from the schools of the county and sent them to the state superintendents. At the same time there was conducted in many city systems, a similar contest under the direction of the superintendent of schools. Superintendents of cities of less than 10,000 population sent one essay to the state superintendent; superintendents of cities with a population between 10,000 to 50,000 sent two essays to the state superintendent; superintendents of cities from 50,000 to 100,000 population sent three essays to the state

superintendent; superintendents of cities of over 100,000 population sent four essays and one additional essay for each additional 100,000 population. These essays were on the general subject of thrift, the idea being to draw out the children's ideas on the subject without making any suggestions as to method by which the same should be treated. Essays were limited to one thousand words. To the writer of the best essay a prize of \$100 was awarded. To the second best \$50, to the third and fourth best \$25 each, and to the next five \$10 each. The winners were announced at the New York meeting of the National Education Association in July, 1916. More than 20,000 children participated in the contest.

In the adult contest the first prize was \$750, the second \$250 and the third \$100. Evidence that the entire country was interested in this contest was shown not only in the large number of essays presented, but in the fact that 42 states in the Union entered the contest.

In the following year another and even more successful essay contest was conducted by the National Education Association in affiliation with the American Society for Thrift. In this contest the entire nation was organized on the following plan: Each county superintendent (and in those states not having a county system of schools, the corresponding official) was invited to hold a contest. To the winner of each county contest a bronze medal was presented by the American Society for Thrift, and

such presentations were made in connection with the county institute or some other public meeting. This contest was held during the school year of 1916-1917 and its success may be judged by the fact that more than 100,000 essays were submitted to the consideration of the judges.

While this was going on a similar contest was held in New York City under the auspices of the Board of Education of Greater New York in affiliation with the American Society for Thrift. In this contest a series of 156 prizes aggregating \$1000 were given. The tremendous amount of interest that, by this time, had been aroused on the subject of thrift in America, was demonstrated in a splendid manner in this New York essay contest in which 400,000 essays were written on this subject.

This contest was not completed until near the close of the spring term, and it was decided to make the awarding of the prizes a special occasion in the New York schools the following fall in order to render the lessons for the children as impressive as possible. In the meantime, America had entered the war and the subject of thrift became a great national patriotic issue which added interest and impressiveness to the New York contest. It is doubted if there has ever been an occasion in which there has been so much intensive thought on one subject as was developed in this essay contest.

All of these activities tended to scatter the seeds of thrift well over America, and when the war needs came the seeds brought forth abundant and splendid

fruitage. The tremendous appeal which was made to eliminate waste, to conserve food, to buy Liberty Bonds and Thrift Stamps rounded into definite form the work that already had been started by our committee in a way that nothing else could have done. Sooner or later America, through educational activities, would have learned the need of thrift, but this day was hastened many years by war's necessities.

Among the other earlier activities of the American Society for Thrift was the inauguration of the plan of a National Thrift Day. This work was approached through the governors of the various states, the suggestion being made that the Sunday before Labor Day be designated as a special Thrift Day. The idea was that labor and thrift were closely affiliated in thought, hence this Sunday would be a most appropriate time for the pulpits, the Sunday newspapers and all other possible media to devote special attention to the subject of thrift. This suggestion met with a ready response, and the governors of a number of states took up the work. And then, later, with the tremendous activities inspired by our war-time thrift, every day in the year became a "National Thrift Day" with the people of this country. Now that peace has returned this plan has been revived with every assurance that it will be carried to ultimate success.

It is inexpedient that one day of the year be set aside as a holiday and designated as "Thrift Day" because such a plan would be impractical and inconsistent. It would mean a loss of time and human

effort. But there should be one day in the year dedicated to thrift, and now that our war-time thrift has proved so valuable to us, such an occasion will come with greater force and significance than ever would have been the case had we not learned in the 19 months of our belligerency the patriotic value of economy.

A day dedicated to thrift should be one of deep reflection, with due consideration to the manifold blessings that come inevitably from the practice of this virtue. Surely no time in all the year is more appropriate than the Sunday preceding the day dedicated to Labor.

At a meeting of the National Education Association in Pittsburgh in July, 1918, it was decided that a thrift commission be appointed forthwith as part of the National Commission on the Emergency in Education.

The commission had as its special work the direction of educational matters particularly pertaining to the emergency caused by the war. It was thought that inasmuch as thrift played so important a part in all educational matters relating to the war there should be a committee formed to give direct attention to these problems.

Dr. George Strayer, President of the National Education Association, announced the appointment of the following thrift commission:

Dr. Edward C. Elliott, Chancellor of University of Montana, Helena, Montana.

Ella V. Dobbs, University of Missouri, Columbia, Mo.

Ada Van Stone Harris, Director Elementary Practice Teaching, Public Schools, Pittsburgh, Pa.

Fred M. Hunter, Superintendent of Schools, Oakland, California.

Dr. Chas. H. Keyes, President Skidmore School of Arts, Saratoga Springs, N. Y.

Dr. William B. Owen, President Chicago Normal College, Chicago, Ill.

Mr. S. W. Straus, President American Society for Thrift, New York, N. Y.

Dr. A. E. Windship, Editor Journal of Education, Boston, Mass.

Dr. Arthur H. Chamberlain, Chairman, San Francisco, Cal.

Mr. Henry R. Daniel, Secretary, 220 West Forty-second Street, New York, N. Y.

Thus were embodied the various activities of the American Society for Thrift in affiliation with the National Education Association in the period preceding America's entry into the war, and during the time we were participants in that conflict.

CHAPTER XI

INDIVIDUAL PREPAREDNESS

THE first meeting of the National Education Association, after the creation of the National Committee on Thrift Education, was held in Detroit, in February, 1916. The European War had been in progress for a year and a half, and, as it progressed from day to day, popular feeling in this country tended toward the possibility that we might be forced to enter the conflict.

The crime of sinking the *Lusitania* and other outrages had been committed by Germany. Much was being said, therefore, about national preparedness. Public sentiment became daily more strongly set in favor of a policy of preparation for war.

Invitation had been extended me to speak at the meeting of the National Education Association in Detroit in connection with the work of the Committee on Thrift Education. It seemed that the signs of the times pointed unmistakably not only toward the need of national preparedness but of *individual preparedness* as well.

If we were to become one of the belligerent nations, it was essential that there should be developed the greatest possible amount of individual efficiency. Conditions thus were ideal for an appeal for the teachings of thrift in the public schools, basing such arguments on the point that efficiency can

be gained only through thrift. The fact that the nation was coming to a realization of its need of military preparation emphasized similarly our need for individual preparedness or personal thrift, which can be rightfully developed and permanently fostered only through the processes of education. Quoting from this address:

“In appearing before this audience of men and women who are devoting their lives to the education of our children, it would be presumption on my part to attempt to give counsel on matters pertaining to the technical work of the schoolroom. My only desire, on this occasion, is to tell you how thoroughly is felt the necessity that some action be taken that will lead to the teaching of the advantages of thrift to our boys and girls.

“A great many years ago, Abraham Lincoln said, ‘Teach economy—that is one of the first and highest virtues; it begins with saving money.’ Lincoln, with his genius, lived decades ahead of his time, and in the work we are undertaking now we are just about catching up with the teachings expounded by this great American more than half a century ago. Let us use this quotation from Abraham Lincoln as the text of a sermon, for it embraces the entire philosophy of thrift: ‘Teach economy,—that is one of the first and highest virtues; it begins with saving money.’

“Two years ago not one of us assembled here to-night had the slightest idea that the late summer of 1914 would mark the beginning of the world’s



THE PARTING OF THE WAYS

greatest war. How secure, how smug, many of us fancied ourselves. How often we spoke of the horrors of war as things of the past; as relics of barbarism that civilization had outlived. It is not desired to-night to shout calamity—far from that—but duty compels the statement that the epochal events of the last 18 months have brought us face to face to-night with conditions that never before existed in America.

“We hear much to-day of national preparedness. There is a great clamor about it. We are told that we must be prepared to defend ourselves against attack from powerful foreign adversaries. But in all this agitation regarding national preparedness, we fail to find one single word in print, or hear one word spoken in public, concerning what is the one and most vital question in America to-day—individual preparedness—not individual preparedness for war alone, but individual preparedness for anything that may come; individual preparedness to live useful, steadfast lives for the benefit of humanity and posterity; individual preparedness to withstand the temptations that always come with prolonged prosperity; individual preparedness to meet calamity and adversity in whatever form they may appear. It takes fortitude, stability, manliness, and courage to be a good man in the face of temptations, obstacles and adverse surroundings. It requires just as much moral stamina to conquer the temptations of opulence as it does to combat the onslaughts of calamitous circumstances.

"Every man who has made a success in life is a soldier of many victories. You all know the fight you must make sometimes to be right and to do right under all circumstances—to live cleanly, honorably, above reproach. There are enemies within and without, and at times the battles one fights with one's self are more bitter and more important than those one may wage with any external enemy. The battle, after all, is to the strong, not to the weak.

"And what has all this to do with the teachings of thrift, you ask. Simply this: Thrift is the very foundation of individual efficiency, and individual efficiency is the foundation of all success.

"Thrift is submission to discipline, self-imposed. Thrift is denying one's self present pleasures for future gain. Thrift is the exercise of the will, the development of moral stamina, the steadfast refusal to yield to temptation.

"Money-saving is only a function; it is thrift in its most elemental sense. But the thrift I would preach is thrift in all things, and this is the thrift, let us hope, that will be taught in the schools of America. For this is the thrift that will give our beloved nation the most desirable type of citizens. From an economic standpoint, thrift is a national necessity.

"We are a prosperous nation, but individually, we are not a prosperous people. We are poor. We have grown rapidly. We have uncovered and developed vast resources. Our people have earned plentifully, but have spent lavishly. We have wasted.

Our people have neglected to lay by for the rainy day. Let the wheels of industry stop turning in this nation for 30 days, and the vast majority of our citizens would be paupers. Do you know that one person out of every ten who dies to-day in our large cities is buried in the Potter's field? Think of it, my friends, think of it! One person in every ten who dies in our large cities is buried in the Potter's field!

"Statistics show that in the United States there are only 108 savings bank depositors out of every 1000 population; this in comparison with 288 in Italy, 302 in England, 317 in Germany, 346 in France, 386 in Sweden, 397 in Belgium, and 544 in Switzerland. All these figures are for the times prior to the war, of course. Two out of every three persons who die in the United States of America leave no estate whatever.

"I tell you, my friends, we have not yet learned to differentiate between prosperity and progress. We have spent as we have earned—bountifully—and our savings have been meagre. Our orators have been fond of telling us that this is the most prosperous nation in the world, but they have neglected to tell us what would happen if prosperity ceased. We have been deceiving ourselves, that is all. In this respect, we might take counsel from France, Denmark, Belgium, England and Italy. The people of those nations were taught thrift—individual efficiency. Of course, the standard has varied in various countries, but generally speaking, the people of the nations alluded to have been thrifty, and it has stood

them in good stead in these appalling times. On the other hand, we know the contrast of conditions of the people in Russia, Serbia, Poland and Montenegro,—where there has never been education along the lines of thrift. These are some of the lessons we are learning from the war. Therefore, if America has education along the lines of thrift and personal preparedness, its people will be better able to withstand whatever shock of adversity or economic depression may come in the future.

“There was a time when America was a thrifty nation. Those were the days of Benjamin Franklin and our Colonial forefathers. Life in this new country made thrift necessary, and it was only through frugal habits that they were successful and laid the foundation of this great nation. But in the days that followed, easier times came. The earning power of the average man gradually increased. Slowly we got away from the rugged habits of the Puritans, and to-day we are recognized throughout the world, as the most thriftless nation among the great powers. We must get back to the ways of Benjamin Franklin. Want and waste, extravagance, debauchery, riotous living, artificial social and business practices must be eliminated; in a word, the nation must be remade, not only by talking thrift but by teaching thrift and practicing thrift.

“The sobering process already has begun. Before the war we were a hilarious nation—we were a shiftless people. But the awful events that have taken place across the Atlantic have set us thinking.

We have become sobered through the misfortunes of our fellowmen. And we must bear in mind also that we cannot escape the debt of the European crisis, which must be paid in full by all humanity. We can shift the responsibility, but we cannot shift the obligation.

“At the present time we are in the midst of prosperity, but much of it is due to the abnormal conditions abroad. Millions of dollars are being spent in this country. We have suddenly become an exporting nation beyond our wildest dreams, but there will be a readjustment. It is inevitable. These are economic conditions that we must face, and the stronger we fortify ourselves against them the more insignificant will be their effect. Looking down the long vista of years ahead of us in America, we are bound to have many prosperous periods. We are so rich, so strong, so young. We have so many advantages over the older nations; our commercial resistance is so tremendous that periods of depression must be of comparatively short duration. But even with the prospect of a golden era of peace lying before us, with the assumption that the wheels of industry shall continue to turn, that we shall be continuously blessed with bountiful crops, that our population shall be increasing and increasing, that our cities shall build and grow even more wonderfully than before, and the barren places be taken up for occupation—my friends, even with the assumption of all these things, are we sure to-night that our children, and our children’s children, will

be prepared for the temptations that will come with these unfoldings of time? Weakness is begot of the pampering of opulence. We need but to read our histories. Babylonia, Greece and Rome fell because their people were pampered, because debauchery ran riot and their substance was wasted! Thrift and right-living were forgotten. What was the lesson of the Feast of Belshazzar, where he sat with a thousand of his lords, and there appeared the hand-writing on the wall?

“And now what are the deductions? You will agree no doubt that whether we have prosperity or adversity, it is necessary that we have individual preparedness, through thrift. We must have individual efficiency, if we are to withstand the temptations that shall come with continued affluence; if we are to have financial depression we must begin to lay by now for the rainy day. In brief, there is no condition we can imagine that will confront us for the next hundred years, that does not mean that our greatest requirement be personal preparedness.

“And what shall we do to bring about individual preparedness? How shall we make this nation thrifty? Surely not alone by preaching to those who are old; surely not alone by teaching those who are middle-aged! There is only one right way, and that is to begin at the foundation. The nation of to-morrow will be made up of the children who are in your schoolrooms to-day. If this nation to-morrow is to be thrifty,—if these children are to be men and women with the equipment of individual prepared-

ness, we must teach them in the schoolroom. These children, whose faces gaze into yours from day to day, will be the blood and fibre, the bone and sinew of the United States of America in the next decade or two, and their children will be the nation of the next era. So we can be assured that if we teach these school children the ways of thrift to-day, when they leave the schoolroom and start into active life, they will be individually prepared to withstand the temptations of life through the practices of thrift. We can be assured that they will at least not be failures. Those who are thrifty never fail entirely; they may not reach the heights, but they never will reach the depths.

“When we preach thrift through the press and through the pulpit, we know that good is being done. When the governors of our several states issue proclamations calling upon their citizens to practice ways of thrift, we know that good is being done. And let us say, in passing, that those of us who are engaged in this work owe a debt of gratitude to many of the governors of our states, to the clergy who are preaching thrift from the pulpits, and to the editors who are teaching thrift through the columns of the press. It is peculiarly appropriate that the American Society for Thrift should meet as an affiliated organization with the National Education Association for the first time in the great state of Michigan, whose governor, the Honorable Woodbridge N. Ferris, is one of the most ardent apostles of thrift in our country.

“By way of illustrating the general lack of thrift in America, let us review a few statistics bearing on this subject. New York County is the most populous county in America. The records of the surrogate’s office of that county for the five years which began January 1, 1901, and ended December 31, 1905, revealed the fact that an average of 27,011 adults died each year of that period. Of these 23,051, or 85.3 per cent., left no estate at all, 1171, or 4.3 per cent., left estates valued at \$300 to \$1000, and 1428, or 5.3 per cent., left estates of more than \$1000 but less than \$5000. There are in the United States 1,250,000 dependent wage-earners who have failed to save anything for their own support, now costing this country \$220,000,000 a year. There are 3,000,127 widows in America over 65 years of age, and over 32 per cent. of them lack the necessities of life, and 90 per cent. the comforts. What a sad commentary! This country is supporting about 1,000,000 delinquents in institutions, yet the wealth of the United States—\$150,000,000,000—is nearly double England’s \$85,000,000,000, Germany’s \$80,000,000,000 and three times that of France. Incredible as it may seem, in this land of such vast wealth there are between ten and fifteen million people who are in absolute poverty.

“Truly the nation should learn by heart these words from Benjamin Franklin—‘The art of getting riches consists very much in thrift—all men are not equally qualified for getting money, but it is in the power of every one alike to practice this virtue.’

"If we do not prepare the children of to-day for the vicissitudes and temptations of the future, what can we expect of the nation in the years that are to come? The methods by which the teachings of thrift should be inculcated are matters for your superior judgment. The American Society for Thrift is committed to cooperate with you by every means possible to further this movement and bring it to such a culmination as shall render the teachings of thrift an established fact.

"Teaching thrift to children will, no doubt, have varying results. You students of children's characters are well aware that some are by nature thrifty, others are thriftless. You have noticed how one child will write over an entire sheet of paper, while another will use but half a sheet and save the unused part. You have noticed how some children are wasteful of such little things as pencils, while others are careful of their little belongings. These are indices of character, as you know, and they would seem to prove a basis on which some start could be made in thrift education.

"If a man earns \$500 a year and cannot save anything, he will not be able to save when he earns \$1000 or \$10,000. On the other hand, if a man does save on \$500 a year, his savings will be just as great in proportion when he earns \$1000, \$5000, \$10,000. And to my mind that is the great point of thrift. It is not entirely the amount of money that one saves, but it is the effect that the act of saving has on one's character. What, then, will be the aggregate moral

result on the nation of the future, if each individual child in our schools is taught thrift, with the strengthening of character that will come with it?

"And this is the broad construction that we must place on this text from Lincoln, when he said 'Teach economy—that is one of the first and highest virtues—it begins with saving money.' Economy begins with saving money, but economy is a mere habit. Thrift is a virtue.

"Let us remember one thing—that by thrift education we not only can influence the nation of to-day, but we can *revolutionize* the nation of to-morrow.

"It is indeed fortunate that the National Education Association, the greatest educational body in the world, has taken up this question for investigation. As a direct result of the work of this organization a great change will come to the America of the future. In the days that are to be, we shall be a nation not only rich in dollars but rich in character—a nation known not for the extravagance of its people, but a nation honored as of old because its sons and its daughters are strong in character and good deeds; a nation capable of meeting any crisis that may arise, because it is a nation made up of stalwart men and steadfast women, who, like those other Americans of Colonial days, were sturdy and strong in all things. And out of that strength came the birth of the Republic whose triumphs we cherish, and whose future it is our duty to make secure, through educational, individual preparedness."

CHAPTER XII

THE GREATER THRIFT

THE earlier work of the American Society for Thrift encountered two sources of resistance. First, with many there was complete indifference to the needs of an organized thrift movement in the United States. The second form of resistance came from persons who had a wrong understanding of the meaning of thrift.

Among the former class there was no opposition to our work. They simply did not realize what our national thriftlessness meant, nor the serious consequences that were bound to ensue unless radical corrective measures were introduced. From those who had a misconception of the meaning of thrift, there was at times some opposition to our work because many persons feared that practices of thrift would create ruinous conditions in business. Their mistake was that they confused thrift with hoarding. They did not realize that thrift means, in a general way, merely the elimination of waste—which is a much more profound definition than it might seem.

Thrift is always constructive and upbuilding, both to the individual and to the nation. Without it there can be no progress in business, in education, or in the arts and sciences.

What might be considered wasteful or extravagant habits on the part of one individual because

they involve expenditures greater than he can afford, would, on the other hand, not be considered extravagance for one possessed of greater wealth. Moreover, such expenditures comprise the sources from which the skilled mechanic, the educator, surgeon and physician, and those who specialize in various sciences receive their support. Practices such as these come under the classification of "the greater thrift," meaning the thrift which is not only upbuilding and helpful to the individual, but which extends its beneficent effects to others. These thoughts were embodied in the address, entitled 'The Greater Thrift,' delivered by the writer before the National Education Association at its meeting at New York, July 1, 1916, which is quoted as follows:

"Your organization has undertaken to investigate the situation as it exists in America to-day with reference to the practices of thrift among the people, with a view ultimately of making recommendations along the lines of teaching the value of thrift in our schools.

"There is a misunderstanding with many persons as to the scope and purposes of the thrift movement in this country. The lack of understanding lies primarily in the fact that to the popular mind thrift means simply saving money. In striving to differentiate between mere money saving and the practices of the greater thrift, one is reminded of the truth of an utterance by Benjamin Franklin, who said, 'Learning, whether speculative or practical, is, in popular or mixed governments, the natural source

of wealth and honor.' The difference between mere money saving and the greater thrift is learning—which, as Franklin declared, is the natural source of wealth and honor.

“Education, taken in the sense of mental discipline, is the foundation of all wealth and all honor, national or individual, and it is only through its processes that we can bridge the chasm from money savings to the greater thrift. Saving money is one of the foundation stones in the building of a thrifty character, but it is no more the sum total of thrift than one stone is the sum total in the foundation of a great house. A man may be a money saver, and yet, if he dissipates, or is immoral, he is not thrifty. A man may save money—yet if he works 18 hours a day, to the detriment of his health, he is not thrifty. True thrift consists in the judicious use of all our mental, material and physical resources, and when we merely save money we have only gone part way. A miser is an undesirable citizen. What, pray, would be the fate of a nation of misers? The wheels of industry are turned by those men and women who spend and employ their money wisely and live sanely.

“Perhaps the point can be more clearly indicated by a little personal story. Last summer in San Francisco, while conducting the Thrift Congress held by the American Society for Thrift, a lady said to me: ‘Mr. Straus, you are preaching thrift, but do you personally practice what you preach?’ The reply was in the form of a question as to whether

she referred to financial matters or to thrift in health, time and energy. She said, 'I notice you are living at an expensive hotel in this city—and that you are giving away money for essay contests and things of that sort. Now, you must either be a very rich man or a very extravagant one.' 'Well, I replied, 'if I were a rich man, or if I were a very poor man, and was spending any money unwisely, it would be extravagance, but if money is spent that can be afforded and is for worthy purposes which will result in good to myself and to others, it is not extravagance. Suppose we take a school teacher who is earning \$800 a year, and of this sum she saves \$400. Would you call her thrifty? Of course you would. Now, suppose this woman is promoted to a principalship and receives \$1200 a year, and spends \$600. Would you still call her thrifty?' 'Yes,' was the answer.

"Now, suppose this woman is promoted to a superintendency, and receives a salary of \$2500 a year, spending \$1250 and saving \$1250. You would still call her thrifty, although she would now be spending over three times as much as she spent at first. Let us fancy now that she has become more ambitious, opens a private school and earns \$10,000 a year. Would she be thrifty if she saved \$5000 and spent \$5000?"

"Yes, she would," was the reply.

"Now, let us presume that prosperity continues to smile on her and her school grows to the point where she is earning \$40,000 a year. With a changed

environment, a broadened viewpoint and wider opportunities she is able to do much for her family, to donate to charities and to live well on half her income, while the other half, \$20,000, she saves. Now, you will admit, will you not, that she is still thrifty, although she is spending exactly 50 times as much money on herself, her family and the community as she spent at first?

“ ‘ But if this woman had continued to increase her income and had not increased the amount that she spent, so that when she was earning \$40,000 she was only spending \$400 a year, what would you call her then? Why, you would call her a miser, of course. Yet there was a time when she lived on \$400 a year and you called her thrifty. And as a miser she would be as useless and as undesirable in her citizenship as if she were a spendthrift.’ ”

“ The man who pays \$50,000 for a work of art, the product of the brain of a genius, and hangs it in his home, or donates it to an art gallery, is not thriftless or extravagant—although many would believe that the advocacy of thrift is against such practices. The man who pays \$50,000 for a work of art, places a glorious premium on genius and brains, giving impetus to artistic progress, refinement and civilization. In Chicago a man died recently and left \$700,000 to the Orchestra Association of that city, to be used subsequently in the founding of a school for music the equal of any in the world. That man has given impetus to artistic development, he has exemplified the greater thrift.

It is through such deeds as these that the world progresses. The man who is penurious and tight-fisted is a dead weight to civilization. We who have the interests of the great thrift movement in America at heart must realize that one of our chief problems is to teach our fellowmen that merely putting money in a savings bank is not the sum total of thrift. The prudent use of money, and the practice of liberality where it could be afforded, have brought about the development of the arts and sciences and the manifold blessings of civilization. Nothing ever has been accomplished solely through selfishness and greed. Men who acquire wealth by merely piling up one dollar on top of another are not good citizens in the broadest sense.

"The other day a man said: 'I know a gentleman of great wealth who drives to his business every day and home every night in an automobile that cost him \$10,000. Is that thrift?' I replied, 'If this man does his duty to humanity, is correspondingly charitable, and still can afford a \$10,000 automobile, he is thrifty.' My friend replied, 'Would you call it thrifty for a man to spend \$10,000 for an automobile when one costing \$1500 would probably meet all purposes?' 'Yes,' I answered, 'the man who can afford a \$10,000 automobile, and uses one, is a valuable citizen, because he is placing a premium on skilled workmanship and brains, which are necessary to progress.'

"The man who adorns his home with expensive period furniture—with costly rugs, and who main-

tains beautiful grounds, is, if he can actually afford these things, a benefactor, because he is rewarding skill and artistic accomplishment. The man who dines from costly china is a more useful citizen, if he can afford these things, than if he uses cheap crockery, because in the purchase of fine chinaware and costly linens he places a premium on the development of the applied arts.

"The woman who buys fine gowns and fine hats, who employs a costly modiste and who uses expensive fabrics in her gowns, is not thriftless, if she can well afford these things and lives up to the tenets I have heretofore stated in the true meaning of the greater thrift. She might purchase a suit or a gown that would cost \$20, and it would serve the purpose of the one for which she pays \$100, but the \$20 goes to unskilled labor and the sweatshop. On the other hand, the \$100 goes to skilled labor and a designer whose work is art.

"The French probably have had a keener understanding of the significance of the greater thrift than any other people, and they have been known for many generations as an exceedingly prosperous nation. They have done everything to encourage art and the industries that demand skilled labor and the employment of persons of education and refinement. That is why the average woman in America to-day thinks that anything, from a hatpin to an evening gown, if it comes from France, is a little better because of its origin.

"There is a happy medium between extravagance

and penuriousness. One of the evils of the day lies in the fact that many of us live far beyond our resources. Jealousy, social ambition, business rivalry, personal egotism, false pride—all play their part in the strife and the stress and mad rush of the 20th century. Many of our false economic conditions are due to this baneful tendency to overlive, to overspend, to overindulge and to overplay our part in life's daily round. On the other hand, we have those citizens who are cheap and tight-fisted in their habits—who are unwilling to reward their fellowmen for work well done. With them progress halts; they contribute little or nothing to the upbuilding of the things that are worth while. Midway between miserliness and extravagance lies the pathway of the greater thrift—and it is in the better understanding of this fact, and the application of it in our lives, and in the lives of those around us, that we have a problem and an opportunity.

“What is the Greater Thrift? It is constructive thrift—it is scientific thrift—it is liberal thrift—it is thrift that builds character. It is the thrift that comes through education. It is the thrift that is the basis of all progress in art, in science, in business.

“Summed up, the greater thrift is personal economics in its broadest sense. The greater thrift is the art of true living. And this should be the spirit of the 20th century.

“Money saving is but one link in the chain of a perfect character; economy is only a strand in the thread of thrift.

"The greater thrift is mental as well as material preparedness. And it is only through the process of education that it can be developed. It cannot be taught in a haphazard manner. Through our schools the practices of this great virtue must be introduced. We are teaching our boys and girls arithmetic, history and geography—our agricultural schools are teaching them to till the soil scientifically, and to develop the resources of the land through education. We are teaching household economics. We are teaching morality and hygiene. We are teaching everything worth while but Practical Thrift. We are neglecting one of the most important branches of education. If there is any merit in the greater thrift as it has been here pointed out—if he who practices the greater thrift is a valuable citizen, a benefit to his fellowmen, an encouragement to genius, an aid in the progress of civilization, then is it not worth while that we look into this problem more carefully and discover how and by what means we may develop this virtue in our people? If there are a million citizens in America to-day who are practicing the greater thrift, and whose fellow-citizens are deriving the benefit therefrom through their well-regulated lives, would it not be better if there were two million such citizens, or five million, or one hundred million?

"These are simple facts. If every citizen in the United States to-day understood and practiced the greater thrift, what a tower of strength for good and righteousness and peace this glorious land

of ours would be. We speak of wonderful America—and it is wonderful. Yet if we turn to the statistics on thrift in America we find our enthusiasm tempered, and we wish, perforce, that America were as wonderful a nation in the practices of thrift as it is in wealth and material resources.

“The latest census of the United States gives the number of families occupying homes as 20,000,000. Of this number more than one-half, 10,700,000, are renters. Of the 9,000,000 who live in their own homes, 6,000,000 are free from debt and 3,000,000 are carrying mortgages.

“Some idea of the thriftlessness of the Americans, with all their opportunities, is gleaned from the latest national census, which shows that of the number of 84,198 paupers in institutions one-half were born in this country. The native born number 44,254—the other 40,000 are composed of persons from foreign countries, who were handicapped by ignorance of our language and our working methods.

“Let us take the statistics dealing with the average American citizen.* We will take 100 men at the age of 25. In 10 years we find five have died; 10 have become of independent means; 10 are in good circumstances; 40 have moderate resources, and 35 have not improved at all.

“In another 10 years, at the age of 45, eleven more die, making a total of 16, and all but three of those who had anything have lost their accumula-

* Statistics from “Thrift; How to Teach it, How to Encourage it” issued by the American Bankers’ Association.

tions. Three have become wealthy; 63 are working, and, while self-supporting, have no other resources. Fifteen have ceased to become self-supporting.

"In another 10 years four more have died, making a total of 20 deaths, and one more has become wealthy. Three others, at the age of 55, have reached good circumstances, but one of the three who was wealthy at the age of 45 has lost his fortune, so that of the original 100 there are but three who are now independent or wealthy. Forty-six are still working for a living, and have no other resources. Twenty-eight have become more or less dependent upon the charity of society, their children or their relatives.

"In another 10 years, 16 have died, making a total of 36 deaths. Of those remaining, at the age of 65, one is very rich; four are wealthy. One of those who lost everything before he reached the age of 45 has regained his hold and has become wealthy; six are self-supporting, with no other resources, and the other 53 are dependent upon charity. Not altogether public charity, but the kind indulgence of children and relatives.

"In another 10 years, 63 of the original 100 have died, 60 of whom left no estates whatever. Two of the five who were rich have lost their fortunes. The remaining 34, at the age of 75 are dependent upon their children or others charitably inclined.

"Records of certain Surrogate Courts show that out of 100 men who die, three leave estates of \$10,000. Fifteen others leave estates from \$2000 to \$10,000; 82 of every 100 leave no income-pro-

ducing estate at all. Out of every 100 widows, only 18 are left in good or comfortable circumstances; 47 others are obliged to go to work and 35 are left in absolute want. In view of these conditions is it not apparent that a thorough appreciation of the greater thrift is a national necessity?

"If character building and sensible living and thrift in its broadest sense are worth while, then why not lay the foundation aright—why not teach these things scientifically as we teach farming, cooking and all branches of education? Knowing these things and understanding these things ourselves, are we doing our duty to our children and to posterity, if we fail to act along these lines?

"You educators understand that the boys or girls who go out from your schoolroom into actual life with only a haphazard idea of frugality will without doubt never become frugal men or frugal women. They will, in all likelihood, live haphazard lives, saving and spending alike, unwisely. But if they had been taught lessons in thrift; if there had been as much attention paid to teaching them personal economics as was given them in arithmetic or any other one study, their equipment for practical life would have been much better. We are just beginning to understand these things, and the fact that your body now has a committee which is investigating the question of teaching thrift in our schools shows that we have become awakened to a realization of these necessities.

"We cannot, in the schools or elsewhere, teach a

boy how to make money. Making money is a knack. But if the boy is not by nature endowed a money maker, we can teach him to live a sensible life, to spend his earnings wisely, to the advantage of himself, his family and society. We can teach him good citizenship through the practices of thrift. On the other hand, the boy who is a natural money maker will, in spite of everything, acquire wealth when he matures, and in his school days we can so mold his character that when he becomes a prosperous citizen he will employ his accumulations as a sacred trust, using them to the greatest good of himself and his fellowman. We can teach him, by the examples of the lives of worthy and successful men, that nothing is more praiseworthy than success.

“From plow boys to captains of industry—how many great Americans have trod that path? How many of our citizens begin life with the handicap of poverty and gain the heights? Let the children learn that success does not mean alone the winning of great political or industrial battles, or in winning the honors of war, but that the men who build factories, banks, railroads, hospitals, art galleries, colleges and churches do so because they have learned how to save and how to spend wisely, and have mastered the science of living.

“A few weeks ago the American Society for Thrift received a letter from a western governor, who stated that a wealthy citizen of his state had written him regarding the advisability of endowing a chair for the teaching of thrift in an institution of

higher learning. The time will come in America, let us trust, when the greater thrift will be taught in our colleges, universities and academies as well as in the primary classes, the grammar schools and the high schools—and, above all things, thrift should be taught in our normal schools so that our teachers will be especially well equipped to instruct their pupils in personal economics.

“In one way the doctrine of the greater thrift has influenced our curricula. This is the matter of thrift in human material. In past ages feeble or defective children were so much mere human wastage, to be thrown on the scrap heap. Two thousand years ago the Spartans deliberately put to death children who seemed to be below the physical grade demanded by the code of that fiercely militaristic nation—abandoned them to the tender mercies of the storms and wild beasts in some rocky glen of the mountains. To-day we conserve this human material. The declining figures of infant mortality show vividly our care for the less robust members of the race. Our schools for backward children, our asylums, our charitable homes, take the human material that would have been thrown away as worthless a few centuries or even a few decades ago, and eventually turn the feeble, the backward, the subnormal child into a good citizen. This is substantially the only instance, with the exception of school savings banks, and some efforts in household economics, in which thrift in any of its aspects has touched our educational system of the 20th century.

"There is much talk to-day of national honor, of patriotic duties to be met by the individual. Americanism was never as clearly defined as it is to-day. We have come to understand that all of our citizens, are first, and above all things else, Americans. We must owe our allegiance alone to this great nation of Washington, Lincoln and Franklin. The events of the past few months have stimulated our patriotism—and in these days of increased devotion to our country, let us not neglect our duty to the America of to-morrow, for the America of to-morrow will have tremendous problems of which we do not dream to-day, just as we have problems to-day of which our fathers and our forefathers were ignorant.

"But whatever comes, the American of the future must be individually prepared. He must be strong in character; he must be frugal; he must be sensible. He must be able not alone to save money, but to spend money wisely. He must be educated in the ways of correct living. Let us trust that we *all* have in our hearts the steadfast purpose to add to the curricula of our schools the broad principles of the greater thrift, of scientific character building, of personal economics in its most comprehensive sense.

"This is the patriotism of the greater thrift. This is the duty that the America of to-morrow is calling upon us to perform. Let us not fail! Let us be loyal and true to the purposes of this republic, and let us feel that as this nation goes forward in its

lofty mission that we shall be known throughout the world as a people universally moral, clean and right—which wastes not its substance in debauchery, nor saves to the point of miserliness—a nation of men and women happy in the peace and prosperity and joy that come to those who live the lives of the greater thrift.”

CHAPTER XIII

RESOLUTIONS RECOMMENDING THE TEACHINGS OF THRIFT IN THE PUB- LIC SCHOOLS OF AMERICA

THE first meeting of the National Education Association after we entered the war was held in Portland, Oregon, early in July, 1917. We had then been in the war three months and we were only coming to understand the value and necessity of thrift in connection with our war-time efforts. We were beginning to realize as a nation that if we were to mobilize all our resources quickly and put into the war our maximum strength in fighting ability we must eliminate all forms of waste and develop efficiency such as we never had known before. In a word, we were beginning to learn for the first time that thrift is a very important part of patriotism.

Whatever may have been our popular misconceptions regarding the value of thrift in the past, these were rapidly disappearing before the stern exactions of war efforts and necessities. Great inspiration to thrift practices had been given by President Wilson and within those few short weeks between April and July of 1917 the entire nation had become aroused to the need of systematic thrift.

The work of the Committee on Thrift Education received tremendous impetus from these events. One session of the National Council of Education

at the Portland meeting was devoted to the consideration of thrift problems. As an indication of the trend of thought with regard to thrift at that meeting I quote from the official report by Arthur H. Chamberlain, Chairman of the Committee on Thrift Education:

"The outstanding thought in the minds of the American people to-day is the necessity for the elimination of waste. We have been writing and speaking in terms of efficiency, of the use of the by-product, of economy of time in education, of the wider use of the school plant, of the so-called practical. To-day there is spreading throughout the nation an understanding of the necessity for the practice of those principles so ably advocated, but so little acted upon in the past.

"The work of the Thrift Committee of the National Council of Education during the past two years is showing results. At no time in the history of our country or of the world was there a greater need than now for consideration and application of the practices of thrift. At no point in our industrial, our economic, our social life can the true principles of thrift show a more direct, or more needed application, than in agricultural preparedness and food conservation. Our schools, our homes, our state and national leaders, our people everywhere are studying these problems of thrift, of waste of food.

"An entire session of the National Council of Education at Portland, Oregon, July 7, 1917, was devoted to the consideration of this important

problem. No meeting of the National Council has ever been better attended, and never has interest been greater."

It was felt by our committee that every possible advantage should be taken of the situation that then existed—that we should strike while the iron was hot. Never before had there been such an acutely expressed and insistent demand for the correct practices of thrift. It was felt by our committee that we should speed up our work in order that the most complete advantage of the situation might be taken. If thrift were so vital to our needs in those crucial days, we would be delinquent in our trust, we felt, as members of the Thrift Committee of the great educational body of the country, if we did not endeavor to transmute those lessons into some enduring form.

We felt as never before that responsibility of translating current history into the language of the schoolroom so that whatever values there were in thrift as applied to a nation in the midst of a crisis—the greatest in many respects in its history—could be preserved for all time, and thus, out of those stirring days of sacrifice, would come permanent economic values for the benefit of succeeding generations. Just as the bitter days of our past history had been made to serve worthy purposes for present generations, resulting in the attainment of more lofty ideals, so we felt that the lessons in thrift we were learning should be so molded into lasting form that the generations to come after us would have the same

appreciation of thrift that we, as a nation, were learning at that time. Endeavor was made to voice these feelings in an address to the Council, from which I quote as follows:

“When in August, 1915, our honorable body appointed a committee to investigate the advisability and feasibility of teaching thrift in the public schools of America, we had little thought that within the short space of two years we would find ourselves confronted with the conditions that exist to-day. We did know, however, that the war in Europe would levy a tax upon our resources, because, to the most superficial student of economics, it was apparent that all humanity must share in the burden of this stupendous waste. And now that we have been thrown into the great World War, a much more serious economic condition confronts us.

“The first message delivered direct to the Nation by President Wilson after the declaration of war with Germany, was on the subject of thrift. So rapidly are events of epochal importance being enacted to-day that possibly the full significance of this fact was lost sight of by most of our citizens. But to my mind it would seem to indicate that the chief executive of the United States, with the accurate perspective of his lofty position, saw thrift alike as the first duty and the first patriotic opportunity of the citizens of this country in the face of the great national crisis.

“In the present instance the whole world virtually is in a state of upheaval. We are fighting

in the darkness that precedes the dawn of universal democracy. Autocracy and militarism will have vanished from the earth when peace comes again. Not only the rights but the responsibilities of the individual will hold larger sway.

"We will have learned, first of all, that waste has no right to exist anywhere under any circumstances. To-day the man who becomes intoxicated is held in aversion by his fellow-citizens, and to-morrow the man who is not thrifty will be a social outcast, for we shall understand then what we are just beginning to learn to-day, that the spendthrift is a public menace. A man cannot waste his own substance alone. Destruction cannot be confined to the individual who commits it. Cast a pebble in the water and the ripples will describe a wide circle. In like manner, waste of any sort describes a vast circle of harmful influence.

"Thus thrift means in a general way simply the elimination of waste. We have had examples recently in this country of the baneful influence of misguided thrift. Because we, as a nation, failed to understand the full meaning of the word, we rushed into practices of false economy when war was declared in such manner that, had they continued, they would have brought about industrial disorganization and personal hardship. We failed to differentiate between constructive and destructive thrift. We concluded that it meant tight-fistedness, and as a result we began to deflect from their normal courses the tides of the nation's money that turned the wheels

of industry. While attempting to build up on one hand, we were tearing down on the other.

"We must understand that we cannot practice thrift merely by ceasing to spend money. The greater thrift consists not only in the prudent spending and wise saving of money, but in the intelligent regulation of our lives, and, above all things else, the elimination of waste.

"Our committee has, since its organization, evinced a thorough understanding of thrift in its broadest interpretation, and no one can accuse us of attempting to establish in this country those practices of hysterical economy which would, if widely followed, slow down the legitimate business of the nation. We have taught since our organization that thrift means sane judgment in the spending of money, time and energy; we have taught that mere indiscriminate tight-fistedness is as far removed from real thrift as is ruthless extravagance.

"We have taught also that thrift gives us the power to practice self-denial—that quality of heart and mind which is so much needed in these distressing war times. Had we as a nation learned the true meaning of thrift years ago, and had our children been taught it in our schools, we would be better prepared to face the conditions that are confronting us to-day. For thrift begets strength of character—the ability to withstand stress and turmoil, even to the physical hardships of a soldier's life. But, though these things have been neglected in the past, it is for us to begin to preach their benefi-

cent influences to-day. We must teach the nation that individual fortitude and self-reliance must have thrifty practices as their foundation.

"In times of peace we have taught also that a man who can surround himself with the finer things of life is not thriftless, provided, of course, he can well afford these things and that he is otherwise doing his full duty to society. We have taught that these practices were necessary to the development and encouragement of the fine arts. But in times of war we must all know the value and necessity of self-denial. We must not gauge our expenditures by the same standard that exists in times of peace. The rights and wishes of the individual must be surrendered to the greater needs of the nation, and it is only through a cultivation of thrift that we can bring ourselves to endure these sacrifices for the common good.

"Thrift means the sane administration of one's personal affairs to the end that there shall be the least amount of waste, the least amount of lost motion, and the greatest possible good to one's self and the nation. Thrift is the foundation of individual preparedness, and let it be said that the present war shows what a vital part individual preparedness plays in the destiny of a nation, when a great crisis is presented. Individual preparedness schools one to the hardships which come alike to those who fight at the front or who suffer at home. It is through thrift that the individual develops nerve, stamina, courage and character, and these are

the qualities we need most of all in times of war. It is only through thrift that we are enabled to maintain that equilibrium so necessary to individual and national success in times alike of war, or of peace. We must bear in mind always that thrift is a virtue that must be studied if its manifest qualities are to be of value either to the individual or the nation.

"These are the reasons why an application of thrift must be included in our school curriculum. The nation of to-day is learning the economic necessity of thrift, but the nation of to-morrow must know the educational necessity of this virtue. Current events make our duty to-day so plain that posterity will hold us in strict account for our decision. We must safeguard the America of to-morrow. We must see to it that our children are given a fundamental understanding of thrift, that they may go forth into the world and practice it understandingly to the benefit of themselves, their fellow-citizens and the nation.

"This is a responsibility that rests upon us to-day. Our committee has made considerable progress in two years. But now, the war has come upon us as a tremendous object lesson. We are seeing our theories of other days tested to-day. Thrift has indeed become a patriotic necessity. There is but one pathway for us to follow. The schoolroom is the vestibule of the great to-morrow. It is the only point of contact between the present and the future. It is only through this medium that we can make our influence felt for posterity. There-

fore, our duty is clear—to place thrift teachings in the schools on the grounds of pure patriotism. Those of our boys who have donned the khaki, or have taken service in the navy, or enlisted in the aviation corps, have responded definitely and valiantly to the call of duty, but patriotism does not exact her toll from the soldier alone. She imposes duties on each of us, and the civilian has duties to perform that are as imperative as those imposed on the man at the front or in the training camp. Those who remain in civil life and fall short in the accomplishment of the duty that patriotism places upon them are no less reprehensible than the soldier who would flinch when the hour of battle comes.

“It is our duty to see that the nation no longer proceeds in ignorance of the true meaning of thrift. Thrift must be taught in the schools. It is your duty and my duty to see that this is done—and it is your duty and my duty to contribute this much to our nation in this crisis.

“The events of the present day emphasize as never before that the most urgent needs of our nation to-day are a more thorough appreciation of individual preparedness and a deeper understanding of the principles of the greater thrift.

“Let us, therefore, not fall short of the spirit of our republic. We are fighting to-day to make the world safe for democracy. We are coming into a new order of things, and in this new order the rights, the responsibilities and the opportunities of the individual will be greater than ever before. Let us

arise to the situation—let us be true patriots, teaching our nation that while mankind can progress only through the processes of democracy, a democratic people can succeed only when Thrift is the main-spring of all their actions and the foundation-stone of their existence.”

This meeting of the Council was signalized by the adoption of resolutions accepting the recommendations of our committee that in our schools, academies and colleges there should be provision for instruction in the value of thrift as a permanent part of the curricula, so that the future generations of our young people would enter upon the responsibilities of life with an appreciation of the fact that thrift is necessary to individual success and national progress. These recommendations were embodied in resolutions adopted by the Council which were of so much importance to the thrift movement that they are here quoted in full:

“In August, 1915, following the urgent recommendation of the International Congress for Thrift, held in San Francisco, the National Council of Education appointed a Committee to investigate the advisability and feasibility of teaching Thrift in the public schools of the United States. After mature deliberations, study and investigation, the Committee unanimously approved the following:

“*Whereas*, The World War has now precipitated unprecedented economic conditions in the United States, calling for the immediate practices of intelligent, constructive Thrift, because of the calamitous

waste of man power and the destruction of physical resources abroad, and

"Whereas, The signs of the times point with unquestionable certainty to the fact that the American people must, from now on, eliminate waste of every character, and

"Whereas, President Wilson, with a full realization of this fact and with the acute perspective of his lofty position, devoted his first message to the American people, after the declaration of war, to the subject of Thrift, and

"Whereas, It is only through the medium of the school teacher and the schoolroom that future generations of our citizens will make of Thrift not only a habit but a fundamental principle of existence;

"Therefore, Be it Resolved, That it is the urgent duty and patriotic opportunity of this Committee to take such immediate action as shall look toward the introduction of the study of Thrift in our schools, thus making America the first of all nations to take this decisive forward step in constructive education, and

"Be it further Resolved, That this Committee recommend the preparation of such literature as shall be advantageous in making possible the application of Thrift studies in connection with Arithmetic, Domestic Science, History, English Composition, etc.

"Be it further Resolved, That this Committee shall at its meeting in February, 1918, have before it a comprehensive plan for the practical use of these mediums in the schoolroom."

In the adoption of these resolutions one of the most important steps in thrift work in America was taken, for it meant that the great educational organization of America had endorsed the sentiment that in our schools it was proper and necessary that instructions in thrift be imparted—that the youthful students be given concrete courses of instruction in the science of personal economics.

With this action as a basis and with our war-time patriotism as an added stimulus and incentive, the work of teaching thrift in the schools has progressed rapidly. Doubt as to the feasibility of such efforts have been, in general, dispelled. Educators everywhere are taking up the work and Normal Schools are introducing thrift courses. Those who practice thrift are no longer regarded as possible or potential misers, and those who seek to encourage the public in the practices of this virtue have ceased to be regarded as menaces to general business. We have accepted thrift as a patriotic necessity of the times, whose permanency can be assured and whose development can be fully encompassed only through the processes of education.

Fixed standards of thrift education are being attained, and, as the years go by, these teachings will assume constantly more definite form. Thrift has been one of our great national needs. It now has become one of our great national triumphs. Our beloved America, long the most improvident of the great nations, has been the first of the nations to take up thrift education seriously and systematically.

CHAPTER XIV

THRIFT'S PLACE IN A NATION AT WAR

If thrift never had been understood or practiced before in the history of the world, our war-time accomplishments through it were of sufficient magnitude to justify placing it at the top of the list of economic virtues. From a practical, concrete standpoint thrift was one of the great victories of the war, and, through it, the immediate effects of the conflict came closer to us in our daily life than through any other development of that great experience. These efforts have revolutionized economic thought and practice in the United States. They have revealed to us a national strength and an individual capacity of efficiency that we did not know we possessed.

From the first day America entered the war her citizens took up a new life of personal habits, and began to realize that a new source of strength lay within themselves through the elimination of waste. We cannot measure in any definite form the value of the changed viewpoint that has come to the people of this country. It is possible, however, in a general way to measure the extent of our war-time thrift accomplishments in material results.

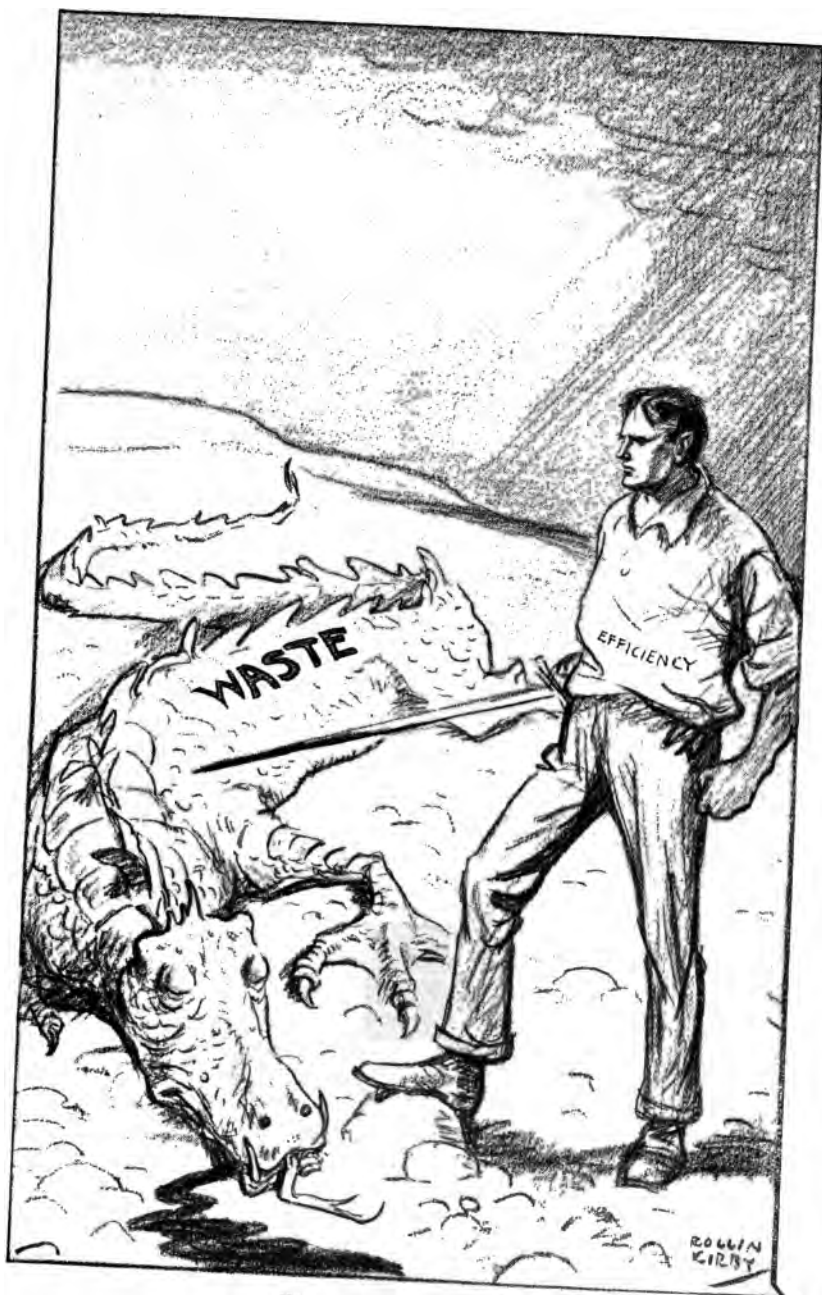
In the lines that shall follow in this chapter it is the desire of the author to show as comprehensively as possible what our war-time economies accom-

plished in definite terms of food, ships, munitions and war's various necessities.

As the traveler, in the course of his journey, casts his eyes backward along the way and thus gains a clearer understanding of the progress he has made, so, in assembling these various war-thrift facts, we may be better enabled, perhaps, to comprehend the magnitude of our accomplishments as a direct result of our manifold economies.

It is gratifying to note and it is of deep significance that, notwithstanding the greatly increased cost of living during the war, heavy taxation and the large investments which our people made in government securities, there was a commendable increase in savings bank deposits. Figures given out by the American Institute of Banking at the close of the war showed a per capita increase in savings bank deposits, mounting from \$89.11 at the end of 1914 to \$113.45 at the end of 1918. This was a gain of 27.3 per cent. At the end of the war, substantially 25,000,000 Americans had purchased Liberty Bonds while the number of individual buyers of Thrift Stamps and War Savings Certificates was 36,000,000. It may with safety be stated that, as a direct result of the war, 10,000,000 Americans became money savers for the first time in their lives—a number that is equal to one-half of all the homes in the United States.

One of the chief values of the Thrift Stamp was the fact that it made a successful appeal to the children in such a manner as to show the inter-re-



THE MODERN ST. GEORGE.

lationship of thrift and patriotism. Millions of school children throughout the nation saved their pennies to buy these stamps and devoted time and energy in selling them to others because these endeavors formed part of the Win-the-War movement.

Each child learned that the purchase of a single Thrift Stamp contributed definite help to our Government in the fight for liberty. This tangible application of the principles of thrift constituted a lesson to the youth of the land that will be of incalculable value throughout future generations.

It is a matter of utmost gratification to all persons interested in constructive thrift work in America that the Treasury Department decided to make this work permanent, thus keeping alive the spirit of our war-time thrift. These activities supplemented by the teaching of thrift in the class-room, will mean much to the economic progress and social security of the country.

The sale of War Savings Stamps during the period of the war amounted to more than \$1,000,000,000. This vast accumulation of capital was gathered in small amounts and represented to a very great extent the savings of the people in the curtailment of small and needless expenditures. The few pennies that were squandered here and there on small indulgences, were placed in Thrift Savings Stamps and thus furnished lessons in the value of little things which is the very essence of thrift.

The primary purpose of continuing the sale of these small securities after the war was not to

finance the Government but to lay the foundation for the steady and continuing sale of the small denomination Government securities to all the people of the country who, during the war, had become investors in Government securities. If the sole motive had been to finance the Government and meet its post-armistice obligations, it could have been done more quickly through the sale of bonds to private investment companies, but it was felt that the inculcation of permanent habits of thrift and saving in the American people were of such value as to justify the Government in continuing this campaign for perpetuating one of the valuable lessons learned during the war.

Another reason for continuing the sale of these Savings Securities was the necessity of having the Government financed as far as possible by the savings of the people rather than by inflation of the currency. If the Government met its financial needs through the banks or through the large investors, the securities thus sold would be used as collateral for further loans by the banks, and would result in increasing the inflation which already existed on account of the previous Liberty Loans. On the other hand, if the financing of the Government was done by savings of the people, representing actual savings both of money and in goods and service, there would be no increase of the inflation, inasmuch as the Savings Stamps were not negotiable, hence not available as collateral and having no tendency to inflate currency. It was felt to be

best, for the financial benefit of the country, that the inflation occasioned by the early war loans be reduced as quickly as possible, and the more the future needs of the Government could be met by savings and the less by purchase of securities through the banks and their use as collateral and consequent inflation, the sooner the country could return to its normal financial status.

A third reason for continuing the campaign was the feeling that the placing of Government securities in the hands of as many of our citizens as possible, particularly among our foreign-born, would be the greatest possible service in the Americanization movement. A citizen, whether he be native-born or foreign-born, young or old, who has some of his earnings invested in the Government will naturally take a more intelligent and active interest in the Government, and feel that it is *his* Government much more than if he did not have any connection with it.

The schools of the country were enthusiastically behind the Savings movement from the start, and there were few school-rooms which let the ending of the war make any difference in their systematic savings habits. The National Education Association, at its annual convention, put itself heartily on record as favoring the Thrift and Savings movement, feeling that if the children of America were taught the habits of saving and careful spending, America might, within the next generation, be changed from a nation of spendthrifts to a nation of wise and careful spenders and intelligent savers.

The Americanization element also appealed largely to the school teachers and superintendents, who felt that through the sale of the Government securities they were given an opportunity to teach many lessons of peace-time patriotism and thereby secure an intelligent interest in the Government by its future citizens. The sale of Stamps has been continued in the schools as a method of enabling the children to practice the habits of thrift which they had been taught in the schools.

The Women's Clubs of the country have been another body to give this movement their unqualified and enthusiastic support. Many of the Women's Organizations have made arrangements for studying thrift, particularly thrift in relation to home matters, at the regular meetings of their clubs, as well as to aid in the sale of Savings and Thrift Stamps. With the coöperation of the Women's Clubs a series of lessons particularly adapted for use in Women's Organizations have been prepared, and these lessons have been introduced into the program of a large number of Women's Clubs.

Another group which gave solid backing to the Thrift and Savings Campaign was organized labor. With the personal endorsement of Samuel Gompers and other leaders of American labor, the Thrift Campaign was taken up vigorously by labor units throughout the country. At the June, 1919, convention of the American Federation of Labor at Atlantic City, a resolution was adopted calling upon the Government to make permanent the sale of small

denomination government securities as an economic betterment. The labor leaders expressed the belief that in offering to the working men a safe opportunity to set aside funds to enable them to provide against unemployment, sickness and old age, the Government rendered a great service to the cause of organized labor. Many labor leaders also urged serious consideration of the relation of savings to the minimum wage, and sought the provision of adequate sums for savings in the budgets used in determining a fair minimum wage for the various industries.

One of the most glorious chapters in American history came at the time of the Fourth Liberty Loan, when the government asked for \$6,000,000,000—an amount for such purposes unprecedented in the history of the world. In three weeks' time, in spite of an epidemic of influenza which prevented public meetings in many states and cost the people millions of dollars in medical bills and lost time, and in spite, too, of peace rumors that in some instances had a tendency to make the success of the loan seem less vital, some 21,000,000 of the American people offered to the government \$6,993,073,250. Each Federal Reserve district oversubscribed its quota and thousands of cities, towns, and communities oversubscribed their allotments.

The five Liberty bond issues put out by the Government during the period of War were supported by total subscriptions amounting to \$24,072,257,550, and the number of subscriptions was upward of

65,000,000. The amounts of money subscribed to the five issues were as follows: First, \$3,035,226,850; Second, \$4,617,532,300; Third, \$4,176,516,850; Fourth, \$6,993,073,250; Fifth, \$5,249,908,300.

It is of particular interest that these war securities went into the hands of all classes of people. The smallest wage-earner, even though confronted by very distressing conditions on account of the increased cost of living, gladly denied himself many comforts in life that he might add his portion to the national savings. There was a war-tax on almost everything the American citizen purchased, in addition to the high cost of all food, clothing, rent, fuel and other commodities, and on every hand our people felt the tug of war at the purse strings.

But these circumstances, faced with a spirit of transcendent fortitude, gave to our people more resolute characters, broader unselfishness and a more wholesome standard of morals than the present generation ever had known.

Translating our war savings into more tangible terms the following features of these activities were interesting: When we bought a single thrift stamp we bought as well a tent-pole or five tent pins; a belt, hat-cord, shoe laces or identification tag for an American soldier. Two thrift stamps bought a pair of woollen gloves; four bought two pairs of canvas leggings; six meant five pairs of woollen socks, or three suits of summer underwear; and twelve thrift stamps added a steel helmet to our military equipment.

One war saving stamp meant a hundred cartridges, a cartridge belt or a scabbard for a bayonet; two bought two pairs of woollen breeches or two woollen shirts; two and a half, a gas mask. Three war saving stamps meant a soldier's overcoat or two woollen service coats for some boy at the front; three and one-half bought three pairs of woollen blankets and four bought a rifle. When we purchased Liberty Bonds we added to the nation's fighting equipment in like proportion, though of course in more formidable manner.

During the four years of the World War notable gains were made in life insurance, which is one very good form of thrift. From January 1, 1914, to January 1, 1918, there was a gain of more than 12,000,000 in the number of policies and more than \$6,600,000,000 in the amount of life insurance carried. It must be remembered that during a portion of the time when this amazing gain was accomplished, more than 3,000,000 of the best insurable risks were out of the solicitor's field, and were given the advantages of the life insurance supplied by the government.

Of great practical value were our practices of food conservation, and they also illustrated with remarkable directness the value of little things. It was estimated, for example, by statisticians of the Department of Agriculture that one slice of bread saved in each American home a day was the equivalent of adding 470,000 acres of cultivated wheat land to our productive area. It was also pointed out that

if one-half cup of milk was saved daily in every American home it would equal the production of 400,000 cows. By saving an ounce of sugar a day in each home we made a gross annual saving of 285,000 tons. According to an estimate made by the Food Administration, a significant feature of our war thrift was found in the fact that during the war we lessened the grease content of our garbage in large cities from 30 to 35 per cent.

More than 20,000,000 bushels of wheat were saved in 1918 through more careful methods developed by the Threshing Division of the Federal Food Administration. An official report on this phase of our savings is of interest and may be quoted herewith as follows:

Where shock rows were raked and threshed an average of three-quarters of a bushel per acre was realized. Tight-bottom bundle wagons saved from two to three bushels per team per day. Efficiency blanket machine operating tests indicated that 75 per cent. of the machines visited created a machine waste in the straw pile of less than three-quarters of 1 per cent., and that the threshing of the remaining 25 per cent. created a wastage of about $2\frac{1}{4}$ per cent.

A faint idea of the amount of food required for the American army may be gleaned from the following: The sugar allotted the army for the eight months prior to June 30, 1918, would make a solid wall four feet wide and five feet high, reaching from Baltimore to Washington. It would require 3345 sixty-foot box cars to carry it and would take six men working eight hours a day for five years to unload it.

One thousand American soldiers consumed 237 pounds of sugar daily. The purchases by the army from the 1917 pack of tomatoes would make a single chain of tin cans reaching from Seattle to New York City, thence back to San Francisco, thence to New Orleans; or if piled up, they would make three monuments, each the equal in size of the Washington Monument.

Another important phase of thrift was the cultivation of our so-called war gardens. It was estimated that during the summer of 1918 our national wealth was increased by not less than \$500,000,000 as the result of the cultivation of hitherto wasted plots of ground, while in the summer of 1917 these gardens produced \$350,000,000 in food. In 1918 an army of 1,500,000 boys and girls did much of the work, and some 60,000 acres of vacant lots were made productive. A commendable example of thrift was shown by the farmers of Pennsylvania, who in 1918 added 300,000 acres to the state's area of plowed land. And it must be remembered that these things were accomplished under many restricted conditions, not the least important of which was the diminished supply of man power.

Summing up our elimination of food waste in addition to our increased productiveness and efficiency, we were, in the closing months of the war, able to export food at the rate of 20,000,000 tons a year, while our exports of similar commodities before the European War were 5,000,000 tons a year. The increase represented American thrift.

A rather comprehensive idea of our national thrift and efficiency during the four years preceding the ending of the war was shown by the fact that our excess of merchandise exports over imports from July 1, 1914, to July 1, 1918, was \$10,110,000,000, which wiped out all our debts owed abroad and made us a creditor nation to the extent of \$5,765,000,000, which includes \$1,500,000,000, foreign securities owned by our citizens at the beginning of the war.

At the close of the war some amazing statistics were given out by the National Waste Reclamation Section of the War Industries Board which showed a salvage in scrap metal, waste paper, rags, rubbers and other junk, amounting to \$1,500,000,000 a year. Before the war our total government expenditures amounted to about \$1,000,000,000 annually. Hence we effected a saving in junk alone sufficient to pay the government's normal expenditures prior to the war, with a per capita bonus in addition of substantially \$5. The savings in these lines are summarized as follows: Scrap iron, \$600,000,000; scrap metal, \$300,000,000; old waste paper and other rags, \$200,000,000; woolen rags, \$75,000,000; cotton and wool waste, \$100,000,000; old rubber, \$300,000,000; second-hand bags, \$25,000,000, and cotton lintens, \$50,000,000.

During the seven months that the daylight saving system was in operation in the summer of 1918, a saving of 1,250,000 tons of coal was made. It was

estimated that through reform induced by the war we effected savings amounting to \$1,000,000,000 a year in petroleum products and natural gas.

One of the most important developments of war-time thrift was the work started for the purpose of reclaiming our waste land. While it will take some years to work out this mighty project, which means the reclamation of an empire, the work may be properly enumerated as one of the glorious features of war-thrift, for it was under this impulse and encouraged by this national state of mind, that the plan was successfully launched. The land in question includes 300,000,000 acres of western desert which will eventually be subjected to cultivation through government irrigation. An additional 15,000,000 of arid acres are to be reclaimed according to plans that have been outlined. Then there are 200,000,000 acres of cut-over timber land that must be cleared of stumps and brush. According to Secretary Franklin K. Lane all of this land is capable of producing a higher crop value per acre than the majority of the agricultural land of the country. There are between 70,000,000 and 80,000,000 acres of swamp land which can be made productive by drainage. At the present time these lands comprise a vast domain of mosquito-infested marshes which comprise a source of danger to public health. Altogether our waste land comprised, at the end of the war, an empire ten times as large as Maine, seven times that of Ohio, six times as large as New York, five times greater than Georgia, four times the area

of Minnesota, twice as large as California and larger by one-fifth than the state of Texas.

The figures quoted here are by no means complete. Only a few important points have been touched upon, and it would indeed be quite impossible to record the complete annals of our war economies. In the lives of each of us a new and loftier impulse came—a determination born primarily in the love we bear our country. To accomplish these worthy ends we turned to thrift. The war taught us lessons that nothing in the textbook of history ever has equalled.

What has been recorded in this chapter is a brief, incomplete record of our war-thrift in terms of material resources, but in the sacrifice and the intensity of purpose through which these things were accomplished there was exemplified a spirit of patriotism which never can be measured in terms of concrete figures.

In addition to the war-time activities of the Government, and the work of introducing thrift in the public school curriculum as inspired by the National Education Association and the American Society for Thrift along the lines that have been outlined in previous chapters, it is to be noted that some very effective work has been accomplished by other agencies in encouraging the promotion of savings among the American people. These movements have been of excellent fundamental value because they have gone directly at the problem of encouraging the saving of money, and have been conducted

along such practical lines that they have brought splendid results. They have aided the general thrift movement materially because, while mere money saving does not comprise all the principles of thrift, it is the most essential lesson to be learned. The Postal Savings banks, the School Savings banks, State Savings banks, and the activities of such organizations as the Young Men's Christian Association and the American Bankers' Association have all been of inestimable value in providing inspiration to the American people to save money.

The Young Men's Christian Association, through the ramifications of its vast organization, has been able to accomplish much good in the encouragement of money saving through the promotion of thrift clubs, the organization of thrift weeks, and the dissemination of thrift propaganda by means of literature, lectures, lantern slides, etc. Also the Association has accomplished much good through the exceedingly humane and practical thrift work of assisting men who are out of positions to find work and in helping those who are employed to attain better positions.

The work of the Young Men's Christian Association along these lines seems to have originated at Gloversville, New York, where small amounts of money were received from the boys, and, when a dollar had been accumulated, the lad was taken to a savings bank where an account was opened. This work gradually enlarged, and later the Coöperative Building and Loan Association was established in

some places. The New York Railroad Y. M. C. A. Coöperative Building and Loan Association has reserves of \$2,300,000. The Young Men's Christian Association of the Brooklyn Navy Yard cared for \$1,220,218 for sailors in the year ending April 31, 1918. The extent of the money saving activities of the Young Men's Christian Association with the American Expeditionary Forces may be judged from the fact that at the time the armistice was signed, the soldiers in France were sending back through this medium alone over \$3,000,000 a month.

During the year 1918, the thrift work of the Young Men's Christian Association broadened into a program of activities known as the Economic Program. The purpose of this Economic Program is to help men in personal money matters on the basis that this phase of personal economics has a strong bearing on character development. The program is divided into five phases of a man's money interests: (1) Earnings, (2) Spending, (3) Savings, (4) Investing, (5) Giving. The following financial creed for the individual is a part of the Economic Program: "Make a budget; keep a record of your expenditures; have a bank account; carry life insurance; make a will; own a home; pay your bills; invest in Government securities and share with others."

Over one thousand Young Men's Christian Associations throughout the country have adopted the Economic Program in greater or less degree, and associations are now beginning to place men on

their staff to give full time all the year round to encouraging the habits of economy.

The American Bankers' Association also has done much good in educating the people in the value of saving money, and in providing simple, accessible and convenient media for making savings deposits. With the publication of informative literature, news articles and advertisements in the magazines and newspapers, they have lent encouragement to thousands and thousands of our citizens who have taken up the practices of economy and have put funds in banks that otherwise would have been wasted on extravagances or spent in ways that would have been demoralizing and harmful.

One of the surest indices of the thrift of a nation is the amount of savings banks deposits. When a man begins to practice thrift in his personal financial affairs, his first step generally is to open an account in a savings bank. In the encouragement of money savings, therefore, an organization with the prestige and influence of the American Bankers' Association is able to stimulate these popular frugal practices, and this association has used its influence in this worthy cause with splendid results.

CHAPTER XV

THE PATRIOTISM OF WAR SAVINGS

IN preceding chapters there has been presented statistics compiled during the war or after the armistice was signed, showing the commendable manner in which we marshalled our great resources in support of our war program.

It is doubtful if any person in the world prior to the conflict had an appreciation of our real economic power. Certainly our enemies had no such conceptions of us; and even among ourselves we failed to realize, until the American giant had been aroused, how swiftly and with what tremendous force we could strike.

Early in the war President Wilson made the statement that the lessons in thrift we were learning from the conflict constituted the most valuable by-product of the war, and that these lessons were worth all that the struggle was costing us in the expenditure of money. It was in the midst of these experiences that America began to realize for the first time in the history of our national existence the truth that thrift is patriotism.

An effort was made to point out the significance of our war-time thrift in an address delivered by the author before the National Council of Education in Pittsburgh, June 30, 1918, which address is here quoted as follows:

"America to-day stands in the position in which all her economic problems must be solved through thrift. Whether we consider plans for the successful defeat of those sinister forces that are pounding at the very foundations of civilization, or whether we have in mind the smallest details of home and business routine, the answer remains the same. And unless America can learn the full and solemn truth of these facts—unless our people gain a deep, sincere appreciation of the absolute necessity for thrift, we cannot hope to hold the proud position we occupy as the flag bearer of nations—the leader in the fight for the lofty ideals of human betterment.

"These words are not uttered in any spirit of pessimism. America, because of her boundless resources, has been the last of the great nations to turn to thrift. To-day, happily, she is learning the value of this virtue and the folly of improvidence. We have learned that through economy in food, labor, money and materials we have made such mighty progress that the whole world marvels at our strength; our enemies are trembling at our might and the gallant allies of our cause have gained new heart—the heart to win—in this fight for human liberty.

"Because we are learning thrift in America we are sending wheat to Europe and we are eating corn, barley and rye at home. Because we are learning thrift in America we are saving fats and sending grease to our makers of munitions. Because we are economizing on steel we are building ships and guns;

because we are economizing on wool and cotton we are sending uniforms to our soldiers in the field and bandages to our suffering heroes in the hospitals; because we are economizing on non-essentials we are pouring our wealth into the mighty war chest of a united republic. This is the patriotism of war savings—the thrift that is winning the war. The necessity of yesterday has become the luxury of to-day. The necessity of to-day will be the luxury of to-morrow. Yet we will live and thrive—for constructive thrift will show the way.

“Tremendous accomplishments have been made in the last year, and as we review them we can in all truth and fairness say—through thrift have we risen to our lofty opportunities. And through these practices of thrift and these sacrifices we will continue to fulfil the mission that, with just pride, we have assumed among the nations of men. Sacrifice through thrift is the spirit of war savings. It is the spirit that makes glorious the heroism of our boys in the trenches. For patriotism is the same, whether it be over there or back here. The same flag that floats at the head of the khaki columns in France, flaunts the breeze from twenty million homes in America to-day!

“We have come into a new order of things. The day of right by might is ending. Military autocracy belongs to an age that is gone. This war marks the darkness that precedes the dawn of universal Democracy—a Democracy lifted to the lofty level of brotherhood. Into the statesmanship, the politics,

the business of the day that is breaking just ahead, there will come a new spirit—a spirit of honesty, generosity and gentleness. The statesmanship of the world will be successful only insofar as it is honorable and just. The politician who achieves success will attain his ends by worthy deeds alone. The business man must stand on the broad ground of real brotherhood. The attitude between employer and employee will be that of man and man, not master and slave.

“Every man must practice thrift, and every man must have the chance to practice it. It will be the duty of every man, no matter how menial may be his employment, to practice this virtue, and it will be the duty of every employer to see that his employees do practice thrift—that the conditions of employment are such that they can practice it. This is the spirit of the day whose morning sun is breaking now. With the fall of the German military autocracy we shall have turned to that chapter of history where begin the annals of naught save Democracies.

“The autocracy of politics, the autocracy of business have reached the day of reckoning. The dollar sign is passing as the insignia of ruthless power; the day is dawning when it shall stand also as the symbol of protection for the weak and help to the worthy.

“Are we fighting this war merely to crush the power of a coterie of madmen whose hearts are beating in unison with the cruelty and treachery of mediævalism, and whose standards of sovereignty

are those of Frederick the Great? Is it alone the objective of this war to demonstrate that the feudal spirit of the 18th century was wrong? Are we fighting merely to prove the fallacy of autocracy? No, we are fighting this war for a democracy that shall reach down and take root in the heart of every citizen in every country.

"There is no such thing as a democracy that is not universal any more than there is an autocracy that is tolerant.

"These things are to be the fruits of this war. And into this order of life the universal practice of thrift must come, for thrift is the very essence of democracy itself. Thrift is upbuilding and constructive—essentials without which no true republicanism can permanently endure. These are the lessons we must learn from the great textbook of passing history. Unless we rise to these newer ideals—unless we catch the sweep of this new spirit of brotherhood—unless we perceive the necessity of intelligent thrift in this new and brighter day ahead—we are far out of step with the times.

"There never can come a time in our national life when thrift will not be a necessity. It is as vital to our success in winning the war as powder and steel. And in that critical period of readjustment which will come with the beginning of peace, thrift will be just as necessary. Millions of men will come back from the fighting front prepared again to take up the occupations of peace. The acute scarcity of labor will be at an end. The pressing demand for

war supplies will be over. In this readjustment there will be need for thrift and economy to preserve the equilibrium. Living conditions will be revolutionized overnight, as it were. It will be a period of acute readjustment, and only through practices of thrift will the economic effect of the shock be tempered.

"And as the years go on the prodigious losses of this era of devastation must be made up by thrift. Humanity must save then what it is destroying to-day. There is a law of supply and demand that can no more be changed than the waves of the sea can be commanded to be calm. Rapidly humanity's supply of all material things is being destroyed to-day. But mankind's stern demands go on just the same. The supply must be restored—through thrift. The time when thrift shall not be needed—needed as vitally as food itself—will never come.

"And so out of the spirit of our patriotism in our war savings, let us coin a new term—the patriotism of peace savings. After the days of bloodshed are ended and peace again shines upon us as in the happy days of yore, we still shall need thrift. For the nations must bind up their wounds—through thrift. Through thrift alone can the rebuilding come—the rebuilding of America—the rebuilding of the entire world.

"Through thrift the world will rise from her ruins; the nations will emerge from the chaos of devastation and debt, and set forth again on the great highways of destiny.

"Thrift is patriotism because it is elimination

of every element that tends to retard—the embodiment of every essential that contributes to our betterment morally, mentally and materially—the sacrifice of every vicious habit of life.

“Thrift is mental development because it imparts poise—the self-assurance of a mind unfettered by the petty annoyances that result from improvident ways. It is financial rehabilitation because it bestows those substantial benefits that cannot fail to result from systematic savings.

“In peace or in war, thrift is the strong right arm of civilization.

“Through it we have made splendid progress in the year of our belligerency. Through it victory will come to us—victory and peace, which, let us hope, shall mark the end of all wars for all time. And through thrift, we shall attain the ideals of our national destiny—the broad democracy of statesmanship, the honest democracy of politics, the generous democracy of business. With these inspiring ideals as our standards, our pathway shall lead ever upward and onward, and high on the scroll of honor, History shall write the proud and worthy word—AMERICA.”

CHAPTER XVI

THE PATRIOTISM OF PEACE SAVINGS

WAR, when waged for a cause that is right, brings into action all the potential qualities of good possessed by a fighting nation; when conducted for a cause that is wrong, it develops every latent instinct that is malicious.

The indescribable atrocities committed by the armies of the Central Empires during the war stand in solemn contrast to the sublime unselfishness of America and the Allied nations because Germany and her associates fought for wrong ideals.

The conceptions of liberty, justice and equality held by our people and by those who fought with us made it possible for us to reach the most exalted heights of heroism and sacrifice.

We have a grasp of the rights of others and of the responsibilities within ourselves that seemed to be understood but vaguely heretofore.

Not only have we gained an understanding of these truths that were not ours before those four years of bloodshed, but we have learned to give expression to them definitely and forcefully.

No human virtue, no economic force, no patriotic impulse had more to do with the successful outcome of the war than thrift.

In this country, especially, where our tremendous resources had fostered habits of improvidence, the

war developed universal practices of thrift that ever shall stand as among the most worthy accomplishments of this remarkable nation.

Because the principles for which we fought were right, the war brought out the best that was in us, and no development of the period stands out more clearly or more gloriously than our elimination of wasteful ways.

First of all, we won a victory within ourselves.

We changed every habit of life that the achievement of success made necessary; we learned to economize every resource and eliminate every form of waste; we marshalled our wealth, we swung our great resources into action, and we developed a splendid efficiency.

We became a people with but one fixed purpose.

We moved swiftly and decisively when the time came to act, and we found that only through thrift was it possible for us to throw our full strength into the balance and win a victory which shall reshape the destinies of man.

We took four millions of our best men from the farms, the factories, the mines and from divers other pursuits of peace. Yet, through thrift and efficiency, we produced more food, mined more coal, built more ships and transported more material of all kinds than ever before in our history.

The war developed thrift because the practices of this virtue always are necessary in any plan of human betterment. Wherever there is the necessity for cleaner thinking, better living, the fulfilment of

higher purposes, greater educational advancement and the more liberal sweep of every good force, there must be the understanding and the practice of thrift.

But the war is over now, and the names of millions of our gallant heroes have been written indelibly on the pages of honor.

We have reached once more the placid scenes of peace. Never again, one hopes, will such a cataclysm engulf mankind. The service stars have been taken from the windows and there linger now only memories of them, especially those which turned from blue to gold. But in these peaceful days to which we now have come, our duties of patriotism are just as deep and our opportunities for serving our nation are just as broad.

We have learned the patriotism of war savings.

Now we must also learn the patriotism of peace savings.

We have reached the most glorious era of human accomplishment; of better standards of living for all the people; of closer relationship between all classes; of a foretaste of the real brotherhood among men.

This is in every sense the Victory Age.

But these conditions will remain and the limitless possibilities of the future will be unfolded only as the practices of thrift are continued and become more and more fixed habits with all men.

What democracy is to-day it owes, in large measure, to thrift; whatever it hopes to be in all the ages of the future, it must, in like manner, owe to this virtue.

If waste was wrong under any circumstance during the war, then it is wrong under any circumstance in these days of peace.

It is not in any way desired to give encouragement in these statements to the suggestion that thrift should be practiced narrowly and selfishly. Wholesome diversion and pleasure have a rightful place in human life. There are social obligations to which it is right that we devote attention. The various arts must be supported and encouraged through the liberal patronage of those who can afford to lend substantial support to such things. The creative and inventive genius of the world; the skilled artisan and all who are engaged in those lines of endeavor which have for their object the elevation of public taste and the improvement of public morals must be given financial support.

But sheer waste is always wrong and always will be wrong, because it simply is wanton destruction—nothing less.

Let us clearly understand these fundamental truths: When we are wasting our resources in any manner whatever, either through destruction or through restricted production, we are diminishing the margin between supply and demand, thus placing heavier burdens on the very ones who are least able to bear them—the poor and the underpaid. Such practices, therefore, deteriorate rather than elevate standards of living among the masses of the people, tend to defeat the very purpose for which the war was fought, foster illiteracy and unrest among the

poor, and encourage autocratic selfishness among the powerful.

The world to-day is filled with unrest. Bolshevism has drawn a dagger at the heart of civilization. It is the autocracy of ignorance and poverty. It can thrive only where there is lack of education, lack of employment, and lack of food. No man who is thrifty, who has a sum of money laid by, or a small business, or a little home of his own ever will be misled by the vagaries of this dangerous element. Nothing could prepare the way more thoroughly for the introduction of bolshevism into America than thriftlessness, because poverty and hunger, like birds of evil, hover ever near where thriftlessness exists.

When, therefore, we get down to the real, practical, matter-of-fact interpretation and understanding of the victories of the war, what do they mean to all of us in our daily lives? They mean this: There must be, there will be, better standards of living for all our people.

A great many reasons contribute to these facts. One is that many of our soldiers will never be willing to go back to conditions such as they knew before the war. What is meant particularly is that those boys who came from the congested, squalid districts of our larger cities where conditions of livelihood were, to say the least, most uninviting, will not accept again such habits and environment. They have enjoyed the luxuries of shower baths, wholesome surroundings, out-door air, clean food and the right kind of physical exercise. They have come back

from the war completely changed, and they never will go back again to living conditions such as they tolerated before.

Many of them have acquired educational advantages that will give them a different outlook on life, and will lead them naturally to change their standards of living. Of the first two million men in the American Army there were two hundred thousand who could not read their orders when delivered, could not read any letters received from their homes or write any word back to their loved ones. But while in the service, they were given the rudiments of education,

The war brought out as nothing has ever done before, the need of more intensive educational work in the United States. We fought for a democracy that tested 100 per cent. pure, and, in so far as we now are willing to tolerate any form of autocracy, we shall be falling just that far short of our 100 per cent. war-time standards.

Oppression, injustice and inequality within our own social order, therefore, must give way to fairness, justice and equal human rights.

It is our duty to take up the achievements of the war, and with true patriotism and sincerity of purpose, see that they are perpetuated. If, through the war, we attained democracy, then that democracy must be complete. What would be the consistency and the honesty of purpose of a nation that entered the greatest war in the world's history, made its forces the deciding factor in that war, sent an army

of more than two million men across three thousand miles of sea and land, and sacrificed thousands of lives to "make the world safe for democracy" if that democracy, so dearly purchased, is not to be actual, practical and universal?

Did we win the war merely to rid Europe of dynasties that were no longer desirable?

Did we draw the sword against Germany and her allies only because we wanted to chastise them and reform their governments?

The weapon we unsheathed was the sword of right and justice drawn in behalf of all classes of men, just as it was drawn in behalf of all nations.

The wrongs we destroy in others must be completely rectified within ourselves, and we must be no more willing to tolerate any form of autocracy within our own nation than we would be willing to witness the return of Wilhelm II to the throne of a restored German Empire.

President Wilson in one of his addresses to the Peace Conference said:

"The select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world. Satisfy them, and you have justified their confidence not only, but have established peace. Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world."

And what will satisfy the plain people—the plain people of whom Abraham Lincoln said, "God must

love them because he made so many of them"—how are we to "justify their confidence"?

This can be done only when we bring about conditions under which their standards of living are being improved. And the general standard of living can improve only through the practices of thrift.

Therefore there can be no other course ahead of us if we are to live true to the ideals for which the war was fought. We must continue to practice thrift intensively and consistently.

Advancement can be made only when the great masses of the people are living a wholesome existence, when there is ample opportunity for education, when there is physical and mental comfort.

This is the patriotism of peace savings—of the thrift we learned in the years of adversity, suffering and bloodshed.

Let us never forget the prices that have been paid for these lessons by those who paid for them with their own hearts' blood.

These lessons have come to us as sacred trusts that must be developed and passed on to those who shall come after us. We must be faithful to this proud heritage. It is our duty to make sure that the sum of human happiness grows ever larger; that this nation shall keep forever inviolate its record of fairness to all; that the stars and stripes shall ever remain the symbol of real democracy. All these things can be accomplished only with the continued practices of thrift; the constant and steadfast exemplification of the patriotism of peace savings.

PART II

LITTLE TALKS ON THRIFT

Herewith are presented a number of Little Talks on Thrift. These have appeared from time to time in the newspapers of the United States as a part of the educational campaign of the American Society for Thrift. The Author desires to take advantage of this opportunity in acknowledging, on behalf of the Thrift Society, his appreciation of the splendid coöperation which has been accorded by the press of the country in this work.

MONEY-MAKING AND MONEY-SAVING

An eminent European financier whose family for many generations has been a power in international banking affairs once said that it required a good deal of boldness and a great deal of caution to make a great fortune, and that when you got it, it required ten times greater wit to keep it.

There is a distinct difference between the power of making money and the power of saving money. Making money is largely a knack—a special gift. Financiers, like poets, are born, not made. But thrift is just as essential to the money-maker as it is to the money-saver.

No matter how shrewd a man may be nor how keenly developed his instincts for acquiring wealth, he will never be successful unless an element of thrift is woven into all his activities. The so-called plunger

—the meteoric financier—may, at times, seem able to defy prudent practices and the principles of thrift. However, such success is seldom permanent. Wealth gained by a sort of legerdemain rather than through the working out of sound business practices nearly always proves transitory.

The majority of men who have built up great fortunes, though they have, in many instances, risen rapidly, owe their success primarily to thrift. It was this that gave them the start they needed, and it was the development of this characteristic that imparted the combination of courageous aggressiveness and cautious judgment without which there can be no substantial success in money matters.

Sheer lack of thrift has caused more financial failures than anything else. How many men there are to-day who might have become wealthy had they only known how to save money! During the course of their careers they have earned large sums, but these have slipped from their fingers from day to day. They had the natural gift of making money, just as their successful rivals, but they lacked the quality of permanent success—which is thrift.

Although the ability to make money is to a considerable extent a matter of natural aptitude, the still more important accomplishment of thrift can be acquired by anyone. There is no excuse for not saving money.

Thriftlessness is an indication of weakness. It is indecision of character.

Thrift requires steadfastness, and the marshalling

of the last ounce of moral strength that we possess. But it does not require any special genius or brilliant gift of mind.

It is within the power of every man and woman to thrive through the cultivation of prudent habits. Practices of thrift do not bring a guarantee of great wealth. But they are an absolute assurance of modest success and a never-failing protection against complete failure and poverty.

TO-DAY AND TO-MORROW

Jay Cooke, whose genius was responsible for the successful financing of the Civil War, used to say: "The easiest way to get money is to save it." Many people in America to-day are exemplifying the truth of this statement of the distinguished financier. In the final analysis there can be no progress, either national or individual, where there is no thrift.

If you are on a salary how do you propose to advance, excepting as you add portions of your income regularly and systematically to your capital? You may reply that you will increase your earning power as you grow older or as you become more efficient. Let this fact be granted. Let it be conceded that you will go along from year to year constantly enhancing your income; that you escape illness, accident, unemployment and all other disasters which might restrict your earning capacity. Grant even that, through a long series of years, no ill-luck befalls you and that your income constantly is growing. And then—at last—what is the answer?

You cannot escape the infirmities of old age.

The day will come sometime when your income will be sadly shrunken if not entirely cut off. Whatever you save, therefore, during your good earning years, represents permanent progress. All of your other years, no matter how much money you have earned, are total losses insofar as substantial personal progress goes. They may be filled with beautiful memories of happy times, but these thoughts will not take care of you in your old days or provide for your comforts and needs in the declining years of your life.

There are times when we must view life from a selfish standpoint—selfish in our extreme practicality. Whatever may be our station in life, whatever may be our environment we must be selfish to the extent of making provision for our own futures. We owe many duties to society; we owe some duties to ourselves. One of the most important of these is self-protection against future adversity.

No matter how well you may be faring to-day, how successful you may think you are or how promising the future may appear, you are a failure unless you are saving money; and no matter how badly you may seem to fare, nor how rough and steep the road you travel, you are a success if you are saving money.

Do not be lured to failure by the will-o'-the-wisp "Someday." For "Someday" never will come. You may think that sometime you will reach the place of ideal conditions when you can easily save

money and build up for the future. But you never will reach that condition any more than you have reached it to-day. You will never reach the time when it will be easier for you to start saving money than the present.

To-day you are sure of. To-morrow—who can tell what it may bring to you?

America has a mighty army of money-savers to-day. Are you one of them? If you are not, then you are far from the pathway of success.

SAVING THE PENNIES

“He that despiseth little things,” said King Solomon, “shall perish by little.” Pennies are little things. “How is it,” said one man to another, “that you are able to feed and clothe your family as you do and put money in the bank, while I, with the same salary and a smaller family, can hardly make both ends meet?” “Because,” answered the other man, “I look out for the pennies.”

He worked so hard for his money, he said, that he could not bear to waste a cent of it. The saving of even the pennies made him feel a free man—that if anything happened to him he would neither have to beg nor go to a charity institution.

Careful saving or thrift is one of the best habits to form. Perhaps the best because so many other good habits and good traits follow in its train. Once acquired it becomes a permanent trait, as it gives a feeling of security and independence. The pennies, added to, make dollars. A man may work hard and

receive a good salary, but unless he saves the pennies he will not get ahead. One hundred cents make a dollar. One dollar at 6 per cent., compounded for fifty years, makes \$18.42.

The thrifty worker is usually the efficient, regular worker. The thrifty man has every chance in the world. His employer keeps him. Other employers desire him—the steady, thoughtful, wide-awake, industrious man who thinks of his own future and that of his firm. He is the man whose interests are one with those of his “house.”

Thrift is always wholesome. Waste is always unnecessary and demoralizing. Prudence and moderation safeguard an individual and a nation.

The Danes are a wonderfully thrifty people and some of their methods are as original as they are worthy of imitation. The Danish farmers tether their cattle in rows in such a way that they can eat but a certain section of grass in a day. Next day they are moved forward in the meadows and it is worked out on such a minute basis that by the time the cows have reached the end of the pasture the grass is again ready for grazing at the place where they began.

The Danes understand the conservation of their resources, and, like all thrifty peoples, have learned, through system, how to save.

JAMES J. HILL'S THRIFT

Thrift was the keynote of success in the life of the late James J. Hill. He was one of the country's

most consistent exponents of thrift, one of the greatest exemplars of what this virtue, combined with energy and high purpose, can do. He preached always that the man who cannot save money will be a failure; that though he may have education, talent and ability, without thrifty habits he cannot expect to succeed.

The great railroad builder began to save even before he had visions of the wonderful agricultural and industrial empire he was to create.

From the day he arrived in St. Paul from Canada, after working his way there, and received for his first day's pay \$1.25, he began to save. After a meal uptown he went to the docks and got work on a steamship running to New Orleans. He was frugal and studious and from that time he planned his life-work in the transportation business.

James J. Hill preached thrift through all the sixty years of his successful business life. He taught by example that you can increase your earning power by increasing your saving power. He taught that the dollar that is worth more than any other dollar in the world to you is the first dollar you save and that the earlier that start is made the sooner you will be able to meet the great opportunity that comes at some time to every man.

In building his northwestern empire, James J. Hill devoted time, energy and money in educating the settlers to become more thrifty of their resources, to plant two crops where only one was raised before, and to stock the waste lands. He opened up markets

for the sale of their wheat and stock, with the result that six wealthy states and 400,000 farms stand as a mighty tribute to the value of thrift.

One of Mr. Hill's axioms was that prosperity not based on economy and thrift is transient, because one cannot be extravagant to-day, and at the same time expect to become a safe conservator of energy and wealth to-morrow.

He let it be known that he did not place a high value on the man who could not save, for he believed that to save means ability to deny and control one's self; when you are master of yourself, you will be able to master others. and with money thus at hand, you will be able to seize opportunity when it comes along. One of his favorite sayings was: "Opportunity comes sometimes disguised and surrounded by hard work and adverse circumstances."

CHARLES PRATT

In the city of Brooklyn stands a great institution, the creation of a man who amassed a fortune which he used very largely for the betterment of mankind. Charles Pratt, who, while working his way through college, lived on a dollar a week, left as a fitting monument to his noble character Pratt Institute, which represents a gift from him of more than \$3,700,000.

For more than thirty years this splendid institution has been an active agency for good in the city where it is located, and it represents by no means the full scope of Charles Pratt's beneficence. Among

his other good works was the erection of a large apartment house in Brooklyn which was to be rented at low rates to workingmen and the proceeds given toward the support of Pratt Institute. In connection with this apartment building he caused to be erected a public library, and it is significant of the secret of his entire success, his broad generosity and his beautiful love for those less fortunate than he that there were inscribed in words of stone, over the great fireplace of the reading room this admonition:

“Waste neither time nor money.”

Here was a man who knew the value of thrift, not alone the thrift that made it possible for him to rise from surroundings of abject poverty to the heights of wealth and power, but the broader, greater thrift through which he was impelled to turn that wealth and that power for the betterment of mankind, by giving people an opportunity to make the most of themselves.

In the life of Charles Pratt was exemplified the fact that real thrift is constructive, and that frugality is only a means to a greater end. Leaving his home in a bleak New England town when he was ten years old, he supported himself from that day on, and by thrift of time, he was able to procure an education.

During all his life he had a deep appreciation of the many sides of thrift: thrift of time, of money, of health, of resources and energies. He understood fully that a prosperous and progressive nation must be founded on the basis of the thrifty home, and that

there can be no national progress excepting that which emanates from a happy, contented home life.

Charles Pratt lived and died long before the great days of the world-wide democracy we know now. He never realized that the creed he lived and practiced with such success was the embodiment of that pure democracy to gain and preserve which the greatest war in the history of man was to be fought. He knew that thrift in all things is the root of success, personal freedom and happiness. This was the essence of the democracy of Charles Pratt—the democracy for which millions of men gave up their lives across the sea.

THE THRIFT OF YEARS

A recent list of the 50 most useful and prominent men in America revealed the fact that their ages averaged 61 years, and that 12 of the number were past 70 years.

No manifestation of thrift is more worthy of example than the thrift of years. To make up your mind that you will live, and serve mankind long beyond the allotted three-score and ten is a splendid ambition. No instance of waste is more to be regretted than waste of time; not alone the waste of moments spent in idleness or unworthy employment but in long years wasted and lost forever as the bitter fruitage of careless living and lack of that will-force necessary to useful longevity.

In the radiant and youthful philosophy of his 85 summers, Chauncey M. Depew said: "You can die

any time you like, if you think hard enough that you cannot live beyond that time."

In France's darkest hour she called upon Clemenceau, who, in his late 70's was rightly termed, because of his forceful personality and his vigorous activities, "The Tiger of France."

Cardinal Gibbons, Ex-president Eliot of Harvard, Andrew Carnegie, J. D. Rockefeller, John Wanamaker and Thomas Edison are among those in our country who have passed far beyond 70 and are still alert in mind and body.

Chaucer wrote the immortal Canterbury Tales at 80. At 70 Plutarch took up the study of Latin. Goethe completed his "Faust" at 70. At this same age Cato began his lessons in Greek. Socrates learned "to play an instrument of music" when he had become an old man,

One of the most splendid chapters in the life of Benjamin Franklin was written when he was beyond 70, for it was at this age that he made his historic visit to France where he gained the support of the French government, so badly needed by the struggling colonists.

In the greatest affairs of the world to-day, the actors who play the leading parts are mostly men who have gone beyond 60. When truly important deeds are to be accomplished, deeds which require the most perfectly developed intellect, the wisest judgment, the keenest intuition of experience, humanity turns instinctively to men of mature years.

No doubt the average ages of our presidents

would not be far from 60 years. Thus this nation, so young and vigorous in thought and action, has maintained as its ideal type of perfected manhood, those whose ages were just 10 years less than the prescribed Biblical limit.

What is said of the men who go through the constant stress and turmoil of public life should apply with even greater significance to those who live the more placid existence of private life.

It is thriftlessness of the most sorry kind to miss the years that should, from every reasonable standpoint, be the happiest of all. All things that are lost may be regained, excepting one, and that is time.

Resolve to live and work and be useful to the very last day possible, for to do this is one of the most praiseworthy manifestations of thrift.

HOW THRIFT SHAPES THE CHARACTER

Thrift is an essential element of personal success, not alone because of the tangible value it gives in added money, time and health, but because it shapes the character and stiffens the will. And these intangible values are of greater consequence to the individual than all other advantages, commendable though they may be.

There is an Italian proverb which says "The will is everything," and another old saying that "Nothing is difficult to a well-willed man." While the essentials of personal success is a theme upon which the best thought of the world has been directed



UNCONQUERABLE



since the earliest dawn of civilization, all students of the subject have agreed that the first necessity is a strong will. This does not mean that this element in itself is sufficient to bring success, but without it there can be no notable achievement.

A man without will-power is like a machine without motive force.

The will is the vital current that keeps the successful man going forward toward the goal of his ambitions no matter what the temporary conditions or obstacles may be. All the great men of the world whose names make brilliant the pages of history and whose fame shall endure until the end of time, were primarily men of strong wills. Their success was attained not so much through intellectual brilliancy as through that force of character described by William Earnest Henley in his immortal poem "Invictus":

"It matters not how straight the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul."

This was the favorite poem of the late Theodore Roosevelt, for it breathes the spirit of his unconquerable will.

But immortal fame won through the accomplishments of deeds that shall live forever does not constitute the entire scope of success. Success is only absence of failure. The man who is not a failure is a success, even though the world's applause shall never sound for him.

If it were otherwise civilization itself would be a failure, because, out of the great mass of humanity steadily moving forward, just a few men now and then through all the centuries have stood out above the others as colossal successes.

It is only through thrift that the will is developed. Each time we resist an impulse or temptation that is ill-advised, we add strength to our will; each time we yield we undermine our moral character. It is impossible to be thrifty and not possess a strong will. The man who cannot save money, conserve time, and husband his resources, cannot do anything worth while. He is a potential failure. Thrift is the corner-stone of all success because there can be no accomplishment in life without character, will and efficiency.

THE NEED OF PERSONAL ACCOUNT KEEPING

Too much emphasis cannot be placed on the value of keeping a strict account of all personal expenditures. No one is too rich or too poor to come within the range of such needs. It has a stabilizing effect upon the individual that is invaluable. To the average busy person it may seem a needless waste of time to keep an account of every penny spent. Yet some of the most successful business men of our day—men whose minds are occupied in business problems involving millions of dollars—find it worth while to keep a record of all their personal expenses.

Every business concern keeps an accounting of all pennies received and spent. To do otherwise

would be to invite failure, for it would mean the introduction of careless, slip-shod methods.

If such rigid care is necessary to the success of a business organization, there is even more need of efficiency and system in the administration of one's personal affairs. Every business concern is merely a machine which should function with mathematical precision. It has neither heart nor brain. To it a dollar saved or earned is only a dollar and nothing more. But with the individual, thrift means not only the saving of money, but it means the development of character, clean morals, wholesome living, education, progress and the fulfillment of human destiny. The foundation of thrift is system. Hence it should not be practiced intermittently.

If you are endeavoring to save a little money and you have not adopted the rule of keeping an accurate daily record of your expenses, you will find that by the adoption of a budget system your success will be made doubly easy and you will be amazed at the difference it will make in the amount of money you can save. A few pennies or a few dollars wasted here and there do not seem to amount to much at the time they are spent. But when the record of these unwarranted extravagances goes down in cold figures so that you can thus look back over a period of time and trace the black trail of your thriftlessness, the matter is presented in a much more graphic and impressive manner.

No man in the history of our country has done more big things than Benjamin Franklin. In the

THRIFT MOVEMENT IN AMERICA

in the fields of statesmanship, finance, science and literature he occupied a position of the most profound importance. His influence is felt by each of us in our daily lives to-day. Yet Benjamin Franklin, by his own testimony, owed much of his success in life to the fact that he worked systematically and kept an accurate account of all his personal transactions, no matter how trivial.

THE VALUE OF HABIT

"Habits," said St. Augustine, "if not resisted soon become necessity."

Herein is defined one of the greatest values of thrift. Thriftlessness consists in yielding to a succession of small impulses to waste; thrift is the habitual resistance of these temptations.

Each time we yield to a thriftless impulse, the task of practicing thrift becomes harder; each time we conquer these small temptations we become stronger in character.

The practices of thrift, therefore, should be conducted systematically and with orderly routine. We should get ourselves so systematized that we will spend a definite amount for the various purposes we deem necessary and prudent, and save a definite amount. Then when the impulses come to spend money unwisely we shall have a full appreciation of just what such indulgences will mean to us—how they will disarrange our entire schedule, defeat our well-planned purposes, lessen our self-respect and afford us disappointment at our shortcomings.

Where we have no fixed plan in our personal practices, there is no way of estimating the relative importance of small acts of thriftlessness to our general existence.

Habit is a matter of system, and it is as necessary for one to be systematical as it is for a railroad to run its trains on a schedule.

A motto on Plato's ring was, "It is easier to prevent ill habits than to break them." The way to prevent ill habits is to conquer every unwholesome impulse. It is not hard to do this. It requires only the exertion of a momentary resolution; the brief brushing aside of a desire to gratify some fleeting caprice. But if we do not rise to these occasions and prove ourselves stronger than these impulses we shall find ourselves soon becoming the slaves of habit rather than masters of our own actions.

Practice thrift habitually. Make it as much a part of your routine as eating and sleeping. Get yourself systematized. Work on a definite schedule. Save regular amounts. Plan your work and your actions so that you will have no idle time, no lost motion, no wasted energy.

These are the secrets of success, happiness and progress.

The most important message that can be conveyed to the people of this nation to-day is, "Get the thrift habit." Practice thrift not for a brief interval or intermittently, but habitually.

Make it a habit because therein lies the greatest benefit financially, physically, mentally and morally.

WASTE IN THE KITCHEN

The housewives of America will find that waste of food generally comes from one of five causes:

First—Edible food thrown into the garbage pail or into the kitchen sink. Second—Spoilation due to careless handling and storage in the home. Third—Foods spoiled by careless cooking. Fourth—Waste in the preparation of food. Fifth—Overgenerous serving of foods.

In connection with the overgenerous serving of food, it might be well to remember also our national vice of overeating. Statistics about the time of the outbreak of the war showed that Americans ate 172 pounds of meat per capita a year, while the rest of the world ate 49 pounds per capita. It was roughly estimated that over 10 per cent. of our foodstuffs was wasted by housekeepers.

Benjamin Franklin over 120 years ago drew up some rules for sensible eating, which are especially timely to-day. He said:

“Eat and drink such an exact quantity as the constitution of thy body allows of, in reference to the services of the mind. They that study much ought not to eat as much as those that work hard, their digestion being not so good. The measure of food ought to be (as much as possibly may be) exactly proportionable to the quality and condition of the stomach, because the stomach digests it. That quantity that is sufficient the stomach can perfectly concoct and digest, and it sufficeth the due nourishment of the body. A greater quantity of some things

may be eaten than of others, some being of lighter digestion than others. The difficulty lies in finding out an exact measure; but eat for necessity, not pleasure; for lust knows not where necessity ends. Wouldst thou enjoy a long life, a healthy body and a vigorous mind, and be acquainted also with the wonderful works of God, labor in the first place to bring thy appetite to reason."

The housewife who studies carefully the five sources of waste as given herewith will find that it is very easy for her to effect wonderful economies. And it was economies of this nature that President Wilson had in mind when he recently said: "Let me suggest . . . that every housewife who practices strict economy puts herself in the ranks of those who serve the nation." This is the time for America to correct her unpardonable fault of wastefulness and extravagance.

WASTE IN GARBAGE

While we have made tremendous strides in this country toward a more thorough application of thrift principles in our daily lives, we still have much to learn in this direction.

On every hand we find evidences of intelligent economy, and on all sides, too, we see manifestations of waste. For example, we are told by the waste disposal conservation section of the food administration that 25 cities in the United States throw away in garbage \$2,400,000 worth of grease, \$1,000,000 worth of fertilizer, 8,000,000 pounds of glycerin,

and 200,000,000 pounds of soap-making material.

In 29 American cities with a population of about 17,000,000, garbage to the amount of 1,200,000 tons is wasted each year. This waste would be sufficient to produce 70,000,000 pounds of grease worth \$8,500,000, and 150,000 tons of fertilizer valued at \$2,250,000.

There are 25 cities with a population of over 5,000,000 that could, by establishing reduction plants, save \$1,000,000 worth of fertilizer and \$2,400,000 worth of grease annually.

Excluding cities of 100,000 and over, the available American garbage (most of which now is wasted) would produce 120,000,000 pounds of pork valued at \$20,000,000. The output of glycerin in garbage now wasted is sufficient to supply 8,000,000 pounds of glycerin to the army each year.

These deplorable instances of waste cannot be directly charged to individual lack of thrift. The community is to blame, although it is the prerogative of any citizen to initiate a movement for public garbage conservation.

Another example of waste which can be prevented by individual attention has been brought to light in our big hotels, restaurants and clubs. In New York City alone it is said there is a daily waste of beef amounting to 5000 pounds and 1000 dozen eggs in clarifying consommé. One pound of meat and bones are used in making 2 to 4 cups of consommé and the whites of 4 to 8 eggs are wasted in

clarifying 15 cups. The eggs and meat often are thrown into the garbage can.

It would seem, therefore, that the use of consommé should be discouraged, especially by those in fashionable places where waste such as here is recorded is apt to take place.

We are doing well in the practice of thrift. But there is room for improvement.

To make America a permanently thrifty nation it requires constant, unremitting individual attention and study.

Possibly few of those who read these lines to-day have thought heretofore of the vast amount of waste involved in the two instances referred to. There are many other examples of waste just as significant. Our duty is to act diligently in the elimination of all forms of waste that come to our attention. This is constructive, patriotic, educational thrift.

PERSONAL STANDARDS OF THRIFT

The question often is asked, "What part of my earnings should I rightfully save?"

The answer to this question will vary with the individual. No universal standard can be applied to matters that are so thoroughly personal. However, there always must be the elimination of waste and enough money must be saved to insure one's future. In such matters as protection against future emergencies, buying a home, or educating one's children, thrift standards must be accepted entirely from a selfish standpoint.

If you are in a position where your present and future needs are provided for, your thrift problems can be solved from the standpoint of one's duties to society. The best way to find a rule for guidance in following thrift, therefore, is to make a careful survey of your individual case. What do the advancing years hold for you? If sickness, accident or unemployment came to you to-day would you be able to meet them or would you become a public charge? Are you making adequate provision for your old age, or for the education of your children? If you should die now, what would be the financial condition of your family?

These are a few of the many questions that the individual alone can answer.

Do not under any circumstances be misled by the fallacy that you are justified in not practicing thrift. If you do not learn to save money while working on a small salary you will fail to save anything as your earning capacity increases. Some of the most successful men America has ever known laid the foundations for future greatness by saving money out of a ridiculously low salary.

Another common mistake is the disinclination of many to regard the value of small savings. If you are able to put away only \$2.50 a month you will have \$368 in ten years, if your savings are deposited at 4 per cent. compound interest; \$3 a month will amount to \$442; \$4 a month will become \$589; \$4.50 a month will grow to \$663; \$5 a month will total \$737; \$6 a month will become \$885; \$7.50

a month will sum up \$1106; and \$10 a month, or less than \$2.50 a week, will yield the comfortable sum of \$1475 in one decade. Any sum of money deposited at 4 per cent. compound interest will more than double itself in fifteen years. Save \$5 a month, deposit it at 4 per cent. compound interest, and in fifteen years you will have \$1241 and \$1848.30 in twenty years.

Bear in mind that careless spending will pull you down just as rapidly as systematic saving will build you up. If you waste \$2 a week for a year you have rendered useless at least \$2600 of capital, figuring the interest at the small rate of 4 per cent. Multiply these figures by millions and you will have an appreciation of the tremendous amount of capital rendered impotent each year—capital which should be doing its share in building up the nation, developing our resources and contributing to the happiness or well-being of all our people.

Never despise small savings, no matter how you are situated.

Arrange to put aside at least a small sum of money regularly.

Never allow yourself to believe that your circumstances will not permit you to practice thrift. If you do not show the ability to save at least something to-day you will have even a harder fight on hand in the future. Remember above all things that the smallest amounts systematically laid by will eventually become big, bounteous, welcome sums in the years to come.

LORD SHAUGHNESSY'S THRIFT

Soon after the outbreak of the European War there was financial stringency in Canada, and much discussion was indulged in by Canadians on the subject of the high cost of living. The political leaders, professors of economics, and captains of industry, were all asked for their opinions and advice.

The man whose opinion carried more weight than that of anybody else in Canada, said the trouble above all things was due to extravagant modes of living, and urged all good Canadians to practice thrift in their private and public expenditures. That man was the President of the Canadian Pacific Railway, who had been granted the title of Lord Shaughnessy, the son of a Milwaukee policeman, who has risen from a lowly position to one of commanding influence and power chiefly because he had considered thrift the greatest of all virtues.

Lord Shaughnessy said that the proudest day in his life was the day on which he received his first pay. This he took to his mother for her to bank—not to the ice cream parlor or to the candy store. His first job was that of office boy in the purchasing department of the Chicago, Milwaukee & St. Paul Railroad. In that department he learned the value of carefulness in expenditure; carried it out in his daily life as well as in the office. He rose to be the head of that department, and when a purchasing agent was wanted by the promoters of the new Canadian Transcontinental Railway, they picked out thrifty Tom Shaughnessy. Under his watchful eye,

nothing was wasted, and as a result less capital was spent on the construction of the line than any other transcontinental railway, and it became one of the most successful undertakings on the North American continent. By thrift he, himself, amassed considerable wealth, but there is nothing he dislikes so much as ostentation. "Some day," he said, "it will be considered vulgar for anyone to be thought to possess more than a million dollars."

WASTE BY RATS

It is estimated that each rat living in a city or town causes an annual destruction of the value of \$5. It is estimated that the rat population of our urban districts is 50,000,000, so the loss in the cities and towns alone amount to \$250,000,000 a year. In the rural districts our rat population is 150,000,000. Thus our rat bill must be close to half a billion dollars a year.

About 10 years ago a survey was made of the rat depredations in the cities of Baltimore and Washington, where, on investigation, an annual loss of \$1,100,000 was found.

It is estimated that rats in America on the most conservative estimate destroy the product of 200,000 men with a full equipment of land and agricultural implements. In other words, we are maintaining a standing army of 200,000 men fully equipped just to fight rats to a drawn battle.

In 1914 the Virginia Commissioner of Health estimated that in the southwestern part of that state

rats destroyed 10 per cent. of the grain and 75 per cent. of the young chickens and turkeys. During a single winter and spring recently 17,000 rats were killed on a 400-acre rice plantation in Georgia. On another plantation of 1200 acres a total of 30,000 rodents, by actual count, were despatched.

At one of the packing houses in Chicago from 4000 to 9000, it recently was reported, were killed annually. On a 150-acre farm on an island off the Massachusetts Coast 1300 occupied rat holes were found and other rats were living about the farm buildings. On one sugar plantation in Porto Rico 25,000 rats were killed in less than 6 months. During a rat plague in Rock Island and Mercer Counties, Ill., a number of years ago, 3500 rats were killed in a single month.

During the campaign of the Public Health Service against bubonic plague in San Francisco and New Orleans more than 1,300,000 rats were killed in the two cities.

We might go on indefinitely. We might tell of the destruction of human life through bubonic plague, septic pneumonia, trichinosis, epidemic jaundice, rat-leprosy and rat-bite fever. We might go back to the very dawn of history and tell how throughout the life of the human race this terrible creature has ever been at our heels, like a thing of evil, ready to kill or contaminate.

In this day of thrift it is indeed high time that action were taken against this pest. Laws should be enacted compelling landlords to rat-proof all

buildings. In the rural districts organized drives against rats should be arranged, and the civic organizations in cities and towns should become active. Prizes should be offered for the destruction of them, traps should be set and poisons administered.

The world is too much in need of food now to let any of it go to make fat and plump the rats that live in our alleys, our hothouses, our barns and our fields.

Persons desiring to know more about rat-proofing buildings and destroying rats should write to the Biological Survey, U. S. Department of Agriculture, for a free pamphlet on the subject.

SUCCESS THROUGH THRIFT

Every young man in America should be familiar with the life of the late Frank W. Woolworth. Not only is the colossal business which was created by his genius a splendid example of the power of accumulated little things, but it shows also what can be done through pluck, perseverance and thrift.

Up to the time Woolworth was 28 or 29 years old, his success in life was exceedingly limited. He had never been able to advance beyond the position of a clerk in a small store, working on a very limited salary. For a number of years, in fact, he was not able to earn any money whatever, and one can scarcely imagine a young man starting out in life under more discouraging circumstances than he.

His early years were a series of failures. He seemed incapable of self-support. Whatever he attempted apparently bore the blight of bad luck.

For more than twelve years he fought a losing fight against overwhelming discouragements.

During all those early years, failure seemed to be Woolworth's unmistakable destiny, and the only apparent question was how utter and complete would this failure be.

But he spent his time in no idle employment, he formed no bad habits, he lived wholesomely, and out of his exceedingly meagre income he saved a small amount of money and was able to help his father, who was exceedingly poor.

And in the heart of the young man there were dreams and ambitions and a grim, unshaken determination to succeed.

Notwithstanding the constant blows that fate administered, Woolworth cherished the ambition to become a great and successful merchant some day. He knew well the truth of Abraham Lincoln's words when he said, "Get ready and the chance will come."

Woolworth's chance came when his employers offered to back him in a ten-cent store. They had tried out the experiment of running a ten-cent department in the store where he was employed and it proved so successful that Woolworth felt sure a ten-cent store would be a paying venture. Thus it was that the habits of this man, founded on thrift, gave him the chance to rise from obscurity. His careful methods of living, his honesty and frugality had given his employers that confidence in him which led them to back him in his first business venture.

At the time of his death Woolworth was the head

of a \$65,000,000 corporation, owning 1000 stores and employing more than 30,000 clerks. Several years ago he conceived the idea of building a great office building in New York. It is the highest structure in the United States and is the loftiest work of man aside from the Eiffel Tower in Paris.

It stands in lower New York as a worthy monument to a great man who succeeded because he laid the foundation of his success in thrift.

THEODORE ROOSEVELT'S THRIFT

Theodore Roosevelt had a deep understanding of the value of thrift. "I should think ill of any man," he once wrote, "who did not leave his children a little better off materially than himself." At another time he wrote: "The habit of saving money stiffens the will and brightens the energies."

One might quote at much greater length from the sayings and writings of Roosevelt, but the two statements here given throw tremendous light on the character of this great American.

The thrift that Theodore Roosevelt understood, practiced and taught was not the narrow, selfish kind that goes no further than money-hoarding. Thrift with him meant efficiency and progress. He knew that the act of saving money is more beneficial in the long run on account of the added strength it gives to the will than because of the direct financial gain.

Theodore Roosevelt was a typical example of an iron-willed man. Although he never knew the personal experiences of poverty, he had to fight bravely

and courageously to gain the exalted position he held in the affairs of the nation. Even the rugged physical health which, during all his active years, was one of his marked characteristics, was only gained after a hard fight, and the exercise of his tremendous will-power. Above everything else Roosevelt was a fighter, an aggressive crusader for all the causes he believed to be right.

The secrets of his success were his strong will and his ceaseless energy. Hence, there is particular appropriateness and significance in his statement that "The habit of saving money stiffens the will and brightens the energies."

That Theodore Roosevelt well appreciated the direct financial advantages of thrift was shown in the tremendous conservation policies inaugurated by the United States government during his administration. No president was ever responsible for carrying out such a gigantic thrift program. He put a stop to the annual waste in a vast amount of water-power, mines, lumber and arable soil; he reclaimed millions of acres of arid lands. In constructive statesmanship during his period of office these policies stand out as among the most noteworthy achievements of the Roosevelt administration.

To gain a just appreciation of the character of Theodore Roosevelt one must take into account the tremendous part that thrift played in his life. He knew the mental and moral values as well as the financial ones to the individual, and he was the first of our presidents to take decisive action in conserva-

tion of national resources. Circumstances did not make it necessary for him to go through the penny-saving period of life common with many illustrious Americans, but he was nevertheless a thrifty man whose success was founded on the axiom that a sturdy will is the inevitable outgrowth of the cultivation of thrift habits.

WHERE THRIFT PAYS

A young man in New Jersey inherited over \$100,000 and spent it all in rapid living in two years. He is now supporting his wife and himself on twelve dollars a week. The fault was not the young man's nearly so much as it was his father's and mother's.

A small boy wished to become a scientific farmer. His parents had a very moderate income and explained to him that if he desired to go to college, he would have to earn the money himself. Therefore, he started to deliver magazines and periodicals in the office buildings in his city and saved his money regularly. Seven years later he entered an agricultural college and the expenses of his course were covered by the money he had earned selling magazines.

A boy of thirteen began to raise vegetables in his back yard, which comprised half an acre of land. He sold them at a profit and saved the money. Later, he borrowed \$400 and erected a greenhouse, which he has since enlarged because his business is growing so rapidly. Now, at the age of 20, he has \$3000 in the bank—the earnings of his own labor.

These youths have started right, and will, in all

probability, lead lives of usefulness and be of some consequence. They will probably attain wealth, for they are not disregarding the uncertain future for the sake of the shining present. The wealthy, as a rule, are those who began to save early in life, keeping their money at work, adding to it each year and looking for new opportunities for investment. In this way their fortunes have grown.

Thrift is being taught to some of the mountain people of North Carolina in such a way as to bring returns on a large scale. They have a natural industrial talent, and in order to develop it a school was started to teach the men, women and children basket-making, pottery-making, wood-carving, toy-making, weaving and needle-work. The products of this school now find a large market in northern cities, and the people are learning to be self-supporting, and by their own industry and thrift are learning the essentials of good citizenship. One of these industries is said to do a business of \$18,000 a year, and has become a very important enterprise.

Out of the latent talent of these people, rightly directed and wisely developed, has this business grown and an industrious and thrifty community been established.

SYSTEMATIC THRIFT

The story is told of a family that went along from year to year distressed with debts. They were continually running behind in their account with the butcher, the landlord, the grocer, the dressmaker,

the dentist and a host of others. The head of the house made a fair salary and the family seemed to live modestly. Yet they never seemed quite able to get ahead.

The husband came home one night particularly distressed over conditions. A business associate during the day had told him quite casually that he was beginning to show signs of advancing years. Like the momentary view of a landscape seen at night under a flash of lightning, the whole dismal picture of the man's unsuccess swept before him. He realized that he could not have at most a great many years more for earning money. He had no resources whatever to fall back on. He was deeply in debt. He wondered with horror what would become of his wife and himself with the arrival of old age.

That night, under the pressure of his distress, he did what he should have done years before. He took paper and pencil and began systematically figuring up the various items of expenditure. At the end of an hour, he was absolutely dumbfounded at the great amount of money he and his family literally had frittered away on useless purchases. Then he made out a definite budget, setting aside a certain portion of his income for necessary expenses and a certain amount as a sort of sinking fund for taking care of his debts.

Within two years he was entirely free of indebtedness. At the end of the third year he was a few hundred dollars ahead and he was getting a small amount of interest on his savings which thus added

to his income. Within five years of the day he started his household budget, he had savings amounting to more than \$2000. Moreover, he was now free from worry, he was able to concentrate more definitely on his work, and he was rewarded by an advance of \$500 a year in his salary.

Practice thrift systematically. Keep a record of your expenditures day by day. Then from time to time make a survey of the figures. It is not necessary either for the household or for the individual to follow any complicated system of bookkeeping in this matter. The chief purpose is to keep a definite record of expenses so they can be checked up from time to time. As definitely as possible plan your expenditures for the ensuing week, month and year. Make a liberal allowance for savings.

Put the dollars to work for you.

One cannot be too emphatic in this advice, especially to those who have been living extravagantly. Run your personal affairs and the affairs of your household on a strictly business-like system. Make an accounting to yourself of every penny that comes into your possession. You will be surprised at the end of a year how many needless expenditures you shall have eliminated by means of this budget.

SELF-MASTERY

"The turning point in my life came when I made up my mind that I would spend only one dollar a week on things that were not necessary," said a young man recently.

"When I made this decision I was spending every cent I earned. Much of it went for extravagances or for uses that did me no substantial good. In the course of a few months I had \$180 in the bank. But what was of far more value than this, my thrift practices made me master of myself. I had developed will power in carrying out resolutely my self-imposed task of limiting my needless spending to a dollar a week. It was hard to lead such a plain and simple existence, but the very difficulty of it made it mentally beneficial.

"Had I gone on following the line of least resistance and spending all I made, I would have had what might have been called a better time no doubt during the days of my youth. Yes, a better time in the eyes of the frivolous ne'er-do-wells. But at middle age I would have been nothing better than a pauper, and in my old age I might have become an object of charity. On the contrary, I am comfortably situated to-day and have a peace of mind that is far more joyful than any feeling that ever came to me in my younger days when I was squandering money right and left."

Too many people look upon thrift merely from the standpoint of saving money, which is only a part of the real story.

It is for this very good reason that thrift is essentially educational.

The man who looks upon thrift as only a dollar-and-cents virtue has gone no further than the primary class in his understanding of this subject.

While thrift is putting dollars in your bank account, it is putting iron in your will, steel in your backbone, squareness in your jaw.

This is why the majority of men in America to-day and during our entire history who have been conspicuously successful began life poor. It explains also why so many rich men's sons rarely or never rise to the levels of importance and prestige gained by their fathers.

We must understand that thrift is primarily an educational matter, and its practice can be taught and developed in others.

The practice of thrift, with all the wonderful possibilities for improvement and progress which it gives, can be learned as one learns the multiplication table or the alphabet.

We can learn to save money, to preserve our health, to improve our time, to strengthen our wills, to withstand temptations, to develop efficiency.

OPPORTUNITY

Disraeli said, "The greatest secret of success in life is to be ready when your opportunity comes."

This brief sentence furnishes one of the best reasons for practicing thrift that ever has been given. It presents a phase of the question to which not enough attention is paid.

Ordinarily thrift is looked upon as a means of safeguarding one against possible emergencies or of building up an accumulation of money for some definite purpose. But there are many unexpected

turns in the pathway of life. While it is true that we never know what trouble or disaster may befall us, we likewise never know what great opportunity is going to come into our lives from an unexpected quarter. If we read the lives of the men of our country who have risen from poverty and obscurity to the greatest heights of success, we find that there were certain times in their lives when great opportunities presented themselves, and that much of the success of these men was due to the fact that they were able to take advantage of the opportunities which came to them.

When destiny called to them they were ready.

Being ready to meet the call of opportunity did not mean merely that they had saved up enough money to make it possible to embark in the business or undertaking that afterwards brought them their high success. The greatest benefits were doubtless due to the fact that their practices of thrift gave them rugged characters, indomitable wills and wholesome standards of life. They were able to make any fight that circumstance decreed. They were able to withstand all temptations, to work hard, think clearly, rise above small personal considerations, and make of themselves tremendous powers of accomplishment.

How often have we witnessed the unhappy spectacle of some man failing to rise to the complete possibilities of opportunity as a result of thriftlessness! This spectacle often is seen in the case of rich men's sons who fail utterly through weakness of character and the inefficient management of their

affairs. Although the standard of thrift necessarily varies with each individual, the practice of this virtue is just as essential for the wealthy as for the poor. Thriftless habits will undermine any character, and eventually lead to ruin.

There is an old saying that opportunity comes but once to every man. This is not true. Life is full of golden opportunities. America to-day is the land of opportunity. There are more opportunities than there are men to take advantage of them. Every man or woman who practices thrift will find these opportunities and will be able to take complete advantage of them.

Practice thrift, and view the future with a calm assurance.

Opportunity is bound to come to you. Be prepared to take complete advantage of it when it does come. To do this you must, above all things else, practice thrift.

SUCCESS THROUGH THRIFT

A believer in thrift who was a benefactor to his descendants, as far as money is concerned, at least, was Commodore Vanderbilt. When he was 16 years old he was taking passengers from Staten Island to New York by way of the ferry-boat. The fare was not large, but he saved enough in two years to buy two boats of his own. In the meantime his wife had gone into the hotel business and in the next few years they accumulated \$18,000 between them, with which Commodore Vanderbilt bought the controlling

interest in a steamboat. He taught his son to be just as thrifty. Though he himself was enormously wealthy, he insisted that his son work, and work he did, on a farm. Thus was founded one of the great American fortunes.

"No boy ever became great as a man," said John Wanamaker, "who did not in his youth learn to save money. Nine-tenths of getting ahead consists of laying something aside."

These men knew what they were talking about. They spoke from experience. Each began to save when he was earning a mere pittance. They did not make the mistake of waiting until they earned "more." Marshall Field, for instance, started out as a clerk in a dry-goods store in a little village at \$2.50 a week. It seems incredible that a person could live on \$2.50 a week even in a small town in those early days, to say nothing of saving money. But this he did, until he had enough to pay his fare to Chicago and to live on until he got another job in a dry-goods store—which he afterwards owned and which became the largest in the world.

"THE LAND OF EVERY OPPORTUNITY"

"After learning a trade in Scotland I set out for the Land of Every Opportunity, and found myself in Castle Garden, after an ocean trip of 12 days, with less than one dollar in my pocket. I am now on the last lap of 49 years. We have six sons and one daughter and we all know the value of thrift for we have seen what it has done for us. We own

our property, we all have money in the bank or in Liberty Bonds or Thrift Stamps, and it would be quite hard to find a happier or more contented family anywhere than ours."

This brief excerpt from a letter received recently tells with eloquent simplicity and strength a story that should prove an inspiration to all those in our country who are struggling against the pitiless hardships of poverty. We frequently hear of the great success of Americans who have risen to the heights of power and wealth from the most obscure environment; in fact, a considerable percentage of the men who have made this country what it is came from the ranks of the poor. Many of our presidents were self-taught. Many of those who have organized American business, developed our tremendous resources and made possible by their indomitable wills the predominating commercial position held by this nation were born in poverty and obscurity. We take pride in recounting the deeds of these great men of our nation. But we should not be unmindful of the praise due those who, in humbler ways, have worked out their successful destinies.

The letter quoted here could have been written by thousands of others in our country. While greater rewards have come to those who by their own force have made themselves leaders in national thought and action, it must ever be remembered that their achievement could not have been possible had it not been for the humbler successes of those to whom fame has never come.

The real growth and upbuilding of the republic have been accomplished by those who have worked and saved, for nations can advance only on what the people accumulate.

There are in America to-day millions who are situated without resources and with but meagre incomes. But this is a "Land of Every Opportunity," and through the practices of thrift they can succeed. It will mean privation, sacrifice and self-denial, but these habits will bring them eventually into years of peaceful happiness.

TOO MUCH FOR A WHISTLE

Are you paying too much for your whistle?

Benjamin Franklin relates that when he was seven years old he was given a pocket full of pennies by his father and told that he might spend them as he desired. As he went down the streets of old Boston town, he passed another boy blowing loudly on a whistle. So Franklin hurried to a shop and bought a whistle, paying therefor all the coppers his father had given him. He went home in a very happy frame of mind, but soon his laughter turned to tears when his older brothers and sisters told him that he had paid four times as much as the whistle was worth and that if he had been a little more prudent he could have bought candy and cakes with the pennies he had overpaid.

Franklin tells us that this little incident influenced his entire career. When he was tempted to spend money foolishly or act without due deliberation, the

thought would come to him, "Am I going to pay too much for my whistle?"

Any person who is not saving money is paying too much for a whistle, somewhere. Possibly the whistle is in the form of extravagant clothes, an expensive house or apartment, a fondness for amusements, too many cigars, too many servants, or an unwillingness to resist the little impulses to spend money in one way or another that come to all of us.

A terrible tragedy, which had its inception in thriftless habits, was recently enacted in New York City. A man in a very substantial and responsible position had for a number of years been earning a salary of \$150 a week. He and his wife had no children and instead of living on a portion of his salary and saving the rest, they lived up to their entire earnings and went heavily in debt. He was beset by creditors on every hand. He tried to make a stake in Wall Street and lost. He became desperate and finally one morning he shot and murdered his wife as she slept. He had paid by far too much for his whistle.

Go into the courts where in ceaseless succession are told the stories of human woe, and you will find that many of life's most dismal failures are due to the fact that somebody paid too much for his whistle. Prior to the war the American people were paying too much for the whistles of luxury and extravagance. Money and resources were being wasted not by the millions but by billions. The war with all its horrors and suffering and bloodshed, proved in one way a blessing in disguise. It brought

us to our senses. It taught us thrift. It displayed the whistles for which we were paying too dearly.

The war is over now and the lesson of Franklin and his whistle must not be forgotten. The rainy days still will come into our lives. Sickness, accident, loss of employment, old age, are the spectres that lurk along every pathway. Watch your pennies, your dimes and your dollars. Make thrift a part of your own life just as it was a part of the nation's life during the war period. Don't pay too much for your whistle.

HOME-OWNING AND THRIFT

It should be the ambition of every family to own a home, for such an objective will prove a most worthy inspiration to practices of thrift.

A large percentage of those who have learned the value of thrift can trace the beginning of their success to the home-owning impulse. It is easier for us to save money for a definite purpose than to save merely for the purpose of accumulation, and what object could be more worthy of our prudent practices than the possession of one's own home?

Not only may we look upon this phase of thrift from a practical standpoint, realizing that, if we buy wisely, we shall be making a very good investment of our savings, but there is a splendid sentimental value attached to the possession of a home. Associated with it are many of the finest inspirations that ever will come into one's life. It occupies a place that no other institution in the world can fill and

no finer memories will be ours through all the years of our lives than those connected with our home.

With the ownership of a home, bought and paid for out of one's own savings, comes a substantial feeling of possession and accomplishment that can be acquired in no other way. Here is something concrete that stands as a monument to our habits of frugality, and whenever we look upon it or enter its portals there is incited within us a feeling of worthy pride and an added determination to continue in our practices of thrift with the view of gaining still further possessions.

The fact that you own a home of your own will furnish the children in the family the most impressive example that can be given them of the value of thrift. This advice is not applicable alone to those who are just starting out in life. While it is a fact that habits are most easily formed in early years and that every possible effort should be made to teach thrift to the younger generations, those who are further along in years need not feel that their own situation is cause for discouragement.

Even if you have passed the days of early youth it is not too late for you to begin to save money for a home of your own. In fact, your advancing years should serve as additional incentives for you to become the possessor in your own right of the roof that covers your head. And as you grow older with possibly a diminishing income, you will find ever increasing comfort in the knowledge that the

dollars you are laying by are to provide a real home for you—a hallowed spot that is to be yours completely, and which during all the declining years of your life will afford you a place of refuge, comfort and security.

TURNING LOSS INTO GAIN

One of the interesting manifestations of thrift lies in the efforts now being made to turn the former depredations of wild rabbits into a national asset. In this matter we are following in the steps of Australia, which a few years ago had a serious problem on its hands. But the government took the matter in hand and the rabbits of Australia are now a source of wealth to the country.

There are 200,000,000 wild rabbits in America, and the damage caused by them has been so great that the biological survey frequently has been called on to give help to western farmers in fighting the pests. If the wild rabbits killed in America were consumed as food there would be an addition of from 200,000 to 300,000 tons to our supply, while the skins alone would have a value estimated at \$20,000,000. Establishments are being opened in the West where rabbit meat is canned and the fur is tanned.

From Alaska comes another interesting phase of thrift that is as new as it is novel. This is the successful effort being made to utilize the reindeer for food. The meat of the reindeer is said to be excellent food, having the gamey taste that is relished by so many people. The flesh is tender and compares

246 THE THRIFT MOVEMENT IN AMERICA

favorably with beef. The government is importing reindeer from Siberia in order to encourage the industry in this country. It is estimated that there are 100,000 reindeer in Alaska, of which number about 18,000 animals can be placed on the market for food supply purposes.

The reindeer lives on lichens which have no other value, and there is no expense connected with placing this food on the market except herding, sheltering, slaughtering and shipping.

FROM HUMBLE BEGINNINGS

In colonial days thrift was the fashion in this country. Great men looked after their own estates and their own business affairs. The spendthrift was looked at askance, and the thriftier a man was the more respect his fellow-citizens had for him.

One of the greatest apostles of thrift we ever had was Benjamin Franklin, and he was one of America's greatest men. His service to his country and the world at large cannot be estimated.

He had just one dollar when he arrived in Philadelphia from his Boston home, and it was several days before he secured a position in a printing office, but when he began to save "gaining money by my industry and frugality," as he says, "I lived very agreeably." In two or three years he was able to go into business for himself and his thrift and industry attracted the attention of all his neighbors.

"In order to secure my credit and character as

a tradesman," he said, "I took care not only to be in reality industrious and frugal, but to avoid all appearance to the contrary. I dressed plainly; I was seen in no places of idle diversion; and to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow." Merchants began to solicit his custom and he began to prosper until in ten years' time he was, as he expressed it, "easy in circumstances," and hence was able to give much of his time to other activities.

John D. Rockefeller, the organizer of the Standard Oil Company, has made more money than probably any other man of his day. He has more than he himself, it is said, can keep account of. He is rated as a billionaire. Yet, as we all know, he began his business career as a clerk in a small town in the rural section of New York. He practiced economy and was not ashamed to do so. His theory was that one can only be ready for the opportunities which come to the ambitious and hardworking when the habits of thrift and prudence in spending have been carefully cultivated.

Mr. Rockefeller still has the little memorandum book that he kept when he was a poor clerk, in which he recorded every penny that he spent and thus knew just what was going out. For like other men whose wealth has been amassed little by little, he realized that what goes out is a greater factor in accumulating money than what comes in.

THRIFT MOVEMENT IN AMERICA

THRIFTLESSNESS AMONG THE POOR

When a nation is riding high on the waves of prosperity the need of thrift is not as apparent as when adversity comes. Nevertheless, the prosperous days are the best ones in which to lay aside something for the periods of untoward circumstance.

The Department of Health in New York recently issued a report which showed how thriftlessness leads to dire consequences. Among several hundred families living on restricted incomes, the selection of food was shown to be rather from habit and racial custom than from discrimination or intelligent choice, and the purchasers did not take advantage even of such economies as were possible.

A family striving to live on \$10 a week was found to indulge in butter at 48 cents a pound when the same food value and a better quality could have been obtained from oleomargarine at from 25 to 30 cents a pound. Potatoes were bought at 8 cents a pound and onions at 10 cents a pound when they could have been replaced in food value in cornmeal, rice and beans in smaller amounts and less cost. In one instance a family of 8 on a budget of \$15 a week was found indulging in imported Italian cheese at \$1 a pound.

These facts bring home with added force the necessity of thrift, because during periods such as the present when abnormal prices for commodities prevail, there should be an intelligent understanding of methods of economy and force of character enough to put them into effect. We may rightfully

protest against conditions which bring about such restricted incomes, but this deplorable situation does not alter the fact that the more limited the income the more need of studying means of frugality.

METHODS OF ENCOURAGING THRIFT

While one never is too old to acquire habits of thrift, the most far-reaching results are to be attained with the young.

It will not be many years before thrift will be generally taught in the schools and colleges of the United States, thus laying a more solid foundation for the future than ever has been the case in this country.

As indicating the tendency toward general thrift instruction, an interesting development was noted in Oregon which well might be emulated throughout the nation.

The Oregon Agricultural College Extension Service coöperated with the State Bankers' Association to encourage the study and practice of thrift by the school children of that state. The basis of the work was a fifty-dollar cash prize offered by the State Bankers' Association for the best showing in five ways, as follows:

"1. By saving and depositing in a bank or post-office (including thrift stamps and Liberty Loan Bonds), an average of 10 cents per week or more during the year.

"2. By devoting on an average at least three hours a day to home industry, including food produc-

280 THE THRIFT MOVEMENT IN AMERICA

tion or preparation, such as gardening, poultry raising, canning, sewing, carpentry or any club project.

"3. By preparing during the year written work on thrift and submitting same to your teacher, county superintendent or some newspaper for publication.

"4. By participating in thrift programs, including readings, recitations, debates, or addresses conducted by your school during the year.

"5. By keeping personal expense accounts, club project accounts, or assisting your parents in keeping household or farm accounts during the year."

The value of this enterprise lies in the fact that the school children of Oregon will be given an opportunity to think thrift as well as practice it.

True constructive thrift never can be accomplished without a systematic, orderly, mental process.

In brief, the child or adult who practices thrift must understand why he does so in order to gain the full value of his actions.

SYSTEMATIC SAVINGS

"By thrift," said Dr. Shailer Matthews, "is meant simply that way of living which systematically transfers a portion of one's income to one's capital. It is not inconsistent with generosity; it is not a synonym of niggardliness."

The fear of being thought stingy or unsuccessful is at the root of much of the prodigality that afflicts our people. They do not seem to realize that few people get rich in a day, but that those who have acquired a competency have done so by

the systematic saving of a certain amount each day, week or month.

A person must have money for any enterprise he wishes to undertake. Many opportunities arise for a man who has a little money that pass by the man who has none. The Brooklyn Navy Branch of the Y. M. C. A. opened a deposit system for the enlisted men fourteen years ago, and in that time over \$5,000,000 was deposited. Last year there was a balance of \$225,000 upon which interest is being paid. But from these savings many of the lads, after their apprenticeship was served, completed courses in universities, in engineering, architecture and mechanics. Because of their thrift in putting by money they were able to enlarge their opportunities many times over.

Out of an estimated population of 1,905,339,000 in all countries having savings banks, there are 132,506,114 depositors. This means a world average deposit account of \$136.18 and an average per inhabitant of \$17.94. Though the amount of deposits in the United States is large, yet the number of savers in proportion to the population is about 11 per cent., which is 2 per cent. less than that of the entire world.

THRIFT AND THE WILL

“Set aside a sum, no matter how small, from your week’s pay. Keep strict account of your income and expenditures. Never buy anything until you have the money earned to pay for it. Have something ahead for an emergency; do not live from one

day to another." It was Gladstone who gave the world this little sermon on thrift.

Sometimes we hear the statement made, "It is impossible for me to save something now; the cost of living is so high that it takes all I earn to keep things going." It is not to be denied that the practice of thrift is a difficult task in America to-day. Statistics show that in the last five years the average price of foods has advanced over 70 per cent., and there has been an enormous increase in all other commodities. Furthermore, we must be prepared to meet similar conditions even now that the war is over. The law of supply and demand is inexorable.

Notwithstanding these facts, it is a display of weakness to say that one cannot practice thrift. Before the war the people of France and Belgium practiced it. Even out of their meagre earnings, the vast majority of them were able to set aside a small sum each week. These amounts accumulated. After a while they began bearing interest, and thus the family income was increased.

There is no better way of strengthening the will than through the practice of thrift under adverse circumstance, for it means continual effort in self-mastery. Every time we have an impulse to spend money unnecessarily and then conquer it we are made wealthier not only by the money that still remains in our pockets, but by the added strength imparted to our characters. To live in a more modest home, to dress less expensively, to eat more frugally, to deny ourselves pleasures and comforts in order

that we may begin to accumulate for the future, may seem hard. But the fact that they are hard to accomplish gives them all the greater value. A majority of America's most successful men were compelled to struggle against obstacles that the average American youth to-day would consider insurmountable. Think of Lincoln walking 40 miles to borrow a grammar and then studying by the flickering light of a pine-knot, after a hard day's work in the field or forest. It was the willingness to endure such hardships that gave sturdy qualities to the character of Abraham Lincoln.

Whoever you are, no matter what your circumstances may be, do not say, "I cannot practice thrift." For to say this is to admit a positive weakness of character. Say rather: "The cost of living is higher than I have ever known it to be. The dollars I earn do not go nearly as far as they did before the war. I must adjust myself to the conditions. I have a will. Now is my chance to use it. When comforts or pleasures must be surrendered, I will find my happiness in having money for future needs and in knowing that I am the master of myself."

Let neither adversity nor prosperity swerve you from your determination to practice thrift. Those who have succeeded in life, who are happy and prosperous and well provided for to-day, owe their contented state in the vast majority of cases to simple, every-day practices of thrift.

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INDEX

- American Society for Thrift,
record of first meeting, 69
- Benjamin Franklin, stories of
youthful experiences, 243,
246
- Building and Loan Associa-
tions, statistics of, 34
- Charles Pratt, his principles of
thrift, 208
- Coal waste in America, 46
- Coöperative movements in
Europe, 90
- Definitions of thrift, 17
- Democracy, its dependence on
popular thrift, 186
- Dependents in America, 138
among the aged in America,
43
- Education, effects on thrift
practices in Europe, 93
- English thriftlessness before
the war, 94
- thrift, history of early move-
ment, 76
- Estates in America, statistics
showing average value, 40
in Great Britain, 75
- Fire losses in America 44
- Fires, per capita loss in various
countries, 92
- French thrift, 83
- Frank W. Woolworth, his suc-
cess through thrift, 227
- Habits, need of forming good
ones, 216
- Health, advantages of guard-
ing it, 54
- Home-owning, its relation to
thrift, 243
- Household waste, 218
- Individual efficiency, thrift's
part in, 129
- International Congress for
thrift, outline of proceed-
ings, 103
- James J. Hill, his principles of
thrift, 206
- Long life, men who have ac-
complished much in later
years, 212
- Lumber waste in America, 47
- Material advantages of thrift,
52
- National Thrift Commission,
127
- Opportunity, its relation to
thrift, 236
- Oregon thrift plan, outline of,
249
- Parental influences, value of, 57
- Peace-time thrift, its need as a
patriotic duty, 193
- Peoples' Banks, history of
movement in Italy, 87
- Per capita wealth of the United
States, 37
- Personal account keeping, its
need of, 214
- Postal Savings Banks, history of
the movement, 32
history of British sys-
tem, 79
outline of Belgian sys-
tem, 81

INDEX

- history of the movement, 24
 - value of making them systematic, 232, 250
- School garden movement, record of its inception, 71
- Savings Bank movement in America, 34
- Spending, correct principles of, 141
- Theodore Roosevelt, his appreciation of thrift, 229
- Thrift in the schools, resolutions of endorsement, 166
- functions of in money making, 201
 - statistics showing how practiced by average American citizen, 150
- day, record of its first official designation, 104
 - in the schools, history of inception of the movement, 119
 - personnel of National Committee on Education, 119
- Thrift essay contests, 121
- education, advantages of, 152
 - of time, 55
 - advantages to the individual, 97
 - its effect on character, 212, 251
- Thriftlessness, as revealed in surrogate court records, 138, 151
- its relation to poverty, 248
- Value of saving small amounts, 205
- of thrift principles in business, 67
- War-time thrift, miscellaneous statistics, 169
- Waste in American kitchens, 43
- caused by rodents, 45, 223
 - deteriorating effects on character, 50
- Y. M. C. A., brief outline of thrift accomplishments, 183

1. The first part of the document is a list of names.

2.

3. The second part of the document is a list of names.

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5. The third part of the document is a list of names.

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10

11

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